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WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED
WITH THE COLLEGES AND MISSIONS OF THE
SOCIETY OF JESUS

VOL. XLIX

WOODSTOCK COLLEGE

1920

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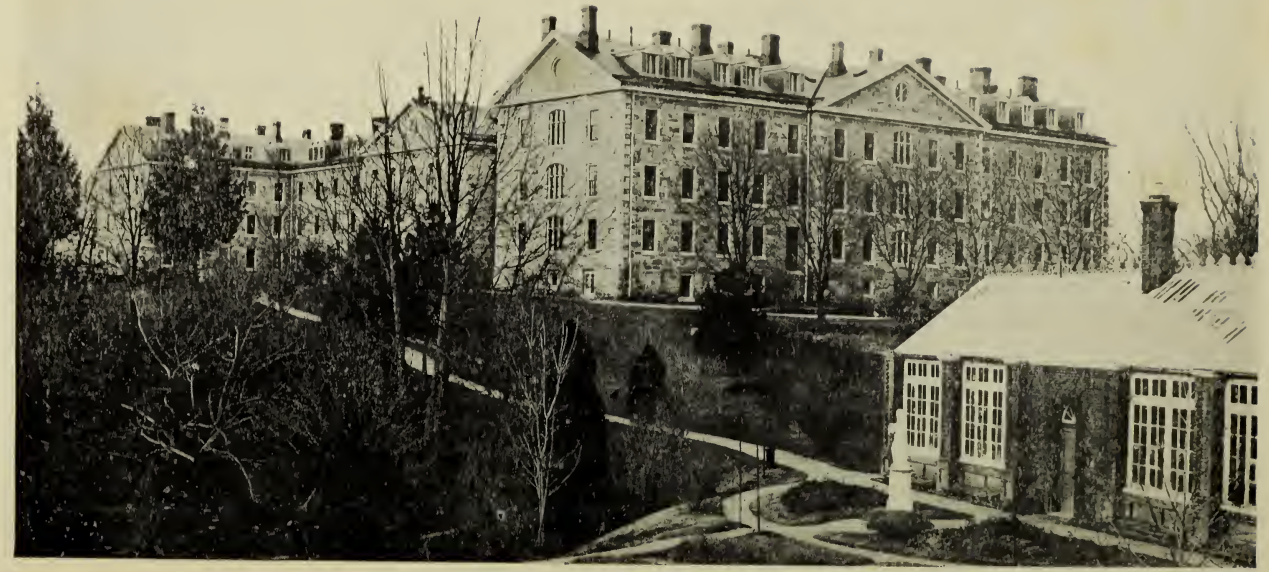


Woodstock.

THE GOLDEN JUBILEE

1869----1919

VOL. XLIX, No. 1.

Now that Woodstock has demobilized after the strenuous days, and the ecclesiastical dignitaries and the reverend 'Old Boys' have descended our breath-stealing hill, and the faded glory of the decorations has been consigned to the bosom of Mother Earth, it is fitting that the record of these late memorable days be put down, that 'the men who march before us,' whether it is in a European, an Asian or an American road, may halt awhile and read of Alma Mater's Golden Jubilee.

As Woodstock has to-day about two hundred and sixty rooms, and two hundred and fifty-seven youthful and older sons, it was a question where the Jubilee Guests would spend the night. Naturally, these guests would be a limited number and so only one hundred and ten invitations could be sent out which read as follows:

> The Rector and Faculty of Woodstock College cordially invite you to attend the Golden Jubilee Celebration of the College, which will be held on Tuesday, November the Eighteenth, Nineteen Hundred and Nineteen.

The early replies came and it was decided to house the Jubilee Guests in the rooms of theologians and philosophers on the first, second and third floor of the 'Mother House.' So all those who dwelt in the guest corridors were willingly dispossessed for the period. Cots in the class rooms welcomed them for the nights and during the days they had to 'find themselves.' But that was not hard for the resourceful young Fathers of tomorrow.

THE DECORATIONS.

Somewhat like 'the long black line' that begins in mid September, the remote preparations for the Golden Celebration were started back in those days of tropical weath-

er. For weeks the recreations were given up to mysterious works; while tongues wagged, deft hands transformed wood and paper into the amazing splendor that hung like a material haze over Woodstock during these late golden days.

Then came a Tuesday when wagon loads of laurel were gathered, and the succeeding noon recreations saw Woodstock running a premature Christmas preparation, when endless green lines were twined and laid out to be kept green on the back porches.

Saturday morning, November 15th, the beadles on both the theologians' and the philosophers' side of the house hung out the welcome 'Vacat' sign, and an eager army of monks spread over our country. By supper time, the Community,—most of them with a healthy appetite—filed into a half-decorated refectory, from whose walls and ceiling hung the major portion of the coming glory. It is hoped that Sunday's distaste for manual labor was respected, but anyway, Monday,—the dawn of the Golden Jubilee,—found everybody at something. And when in the late afternoon, Father Minister went about, giving the decorations a last efficient 'up and down' he beheld a transfiguration,—his Woodstock College had been lost in a green and golden glow.

Streamers of jubilee hue graced the main entrance, and the long main floor and chapel corridors. He saw that his severe refectory, where he had said graces twenty-four hours before, had blossomed out into a hall, where fashion might have been glad to dine. Green laurel hid the columns. Golden network baskets, filled with brown oak leaves and yellow chrysanthemums headed these camouflaged pillars. Streamers of laurel and streamers of white and gold played geometrical games across the ceiling. Laurel panels behind the faculty tables set out in golden numerals the Jubilee dates, '1869' and '1919.' In the very center of the hall shone a star of Jubilee dimensions, from which trailed myriads of tissuey streamerettes. It looked like the symbol of all the golden deeds of all these golden years. More graceful baskets hung from every center, well flower-stocked. Some seventeen hundred flowers all made from tissue paper were displayed in our dining hall alone.

The windows were trellised, with jonquils and myrtle dangling from arch and post, and fit to picture a celestial spirit who might come out to hear Jubilee lays. The paintings still hung in their old places, showing out their familiar views of Christ and dying martyrs and sky-clad angel boys, but they had taken on a new radiance in their splendid setting. The tables were arranged in long white lines, paralleling the bowered windows. Candles in the hearts of yellow jonquils graced each board, and the familiar pulpit had decided not to take in the Jubilee. Mr. Egan and his able aides were the ones who wrought these changes.

Through a festooned corridor walked Father Minister, and he found that the usual plain Theologians' Aula had burgeoned forth into a Jubilee Recreation Room. The papal colors and laurel green hid whitewashed walls; the knock-kneed benches,—benches that tradition claims had come to Woodstock before the walls arose,—had given place to chairs and tables, arranged to invite reminiscent chats.

Ascending the stairs, Father Minister's eyes were again pleased with the vista of another holiday-hung corridor. Kneeling for a momentary prayer in the old familiar chapel, he saw that Brother Pinamonti had ordination carpets on the aisle and before the sanctuary; that a glory of flowers grew at the feet of a new and smaller Sacred Heart, and that the whole battalion of lamps, reds and yellows, stood at attention on altars and over doorways. These would be lighted for the Cardinal's Mass in the morning and would give the Domestic Chapel the look of an Early Christian Catacomb.

Then Father Minister, who thought Woodstock held no further surprise for him, received the shock of this inspection tour, when he walked into the House Library. He knew Mr. Andries and Mr. Dolan and their picked staff had toiled long hours here, but he must have thought for the moment that some Mr. Aladdin had rubbed his lamp and summoned new genii. For the lights had been switched on and a royal reception hall glowed before him. The balconies and their rails were lost back of great gold and white and green semi-circular fans. New lights in square gold and pearl shades shone out. Silent trinities of

banners faced each other across the hall. The Stars and Stripes, and a Yankee eagle with outspread wings on guard before it, occupied the front of the bridge, from which sometimes movie reels unwound. While high above hung the Papal Coat of Arms. But it was the front of the hall that told of a Jubilee coming soon. A platform had been constructed; carpeted steps led up, and the stage was enclosed, sides and back, with a white curtain, set off with the universal Jubilee colors. In the center, guarded by massive pedestals and growing ferns, was a silk hung alcove and within stood the great figure of the Master of Woodstock, the Sacred Heart statue that so many Sons of Woodstock remember as being over the High Altar of the Domestic Chapel.

It was now late afternoon and the princely guest was to come at five. Before the entrance to the college the Philosophers and Theologians and Faculty had grouped themselves under the immense American flag that hung over the doorway. Almost at once, up the boulevard rolled a limousine and when it came to a stop, out came Father Provincial and Bishop Corrigan. There was a pause, both the Bishop and the Provincial offered to help, but a firm hand waved them aside, and the familiar active little figure of James Cardinal Gibbons stepped out. He was in black but for the small red cap of his high station. He bowed to the universal greetings and then with a 'Good evening, gentlemen,' he and Father Provincial entered decorated Woodstock, and the Golden Jubilee was on.

The guests of the celebration had been taxied up the heart-breaking hill from the station all afternoon and had been assigned to their temporary quarters on Theological or Philosophical wing.

These guests of Woodstock's Golden Jubilee were distinguished sons and high churchmen of brother orders and congregations and it may be well to insert their honored names here, though some of them in reality did not come till the morning.

His Eminence, James Cardinal Gibbons.
Rt. Rev. Owen B. Corrigan, auxiliary bishop of Baltimore.
Rt. Rev. Thomas J. Shahan, president of Catholic University.
Very Rev. Joseph H. Rockwell, provincial of Maryland-New York Province.

Very Rev. Francis X. McMenamy, provincial of Missouri province.
Very Rev. John M. Filion, Provincial, the Province of Canada.
Very Rev. Aemilius Mattern, provincial of New Orleans province.
Adelman, Rev. H. J.
Ahern, Rev. M.J., Rector of Canisius College.
Becker, Rev. J.B.
Bradley, Rt. Rev. Mgr. B. J., Rector of Mount St. Mary's.
Brosnan, Rev. A.P.
Burrowes, Rev. A. J., ex-Provincial of Missouri.
Carlin, Rev. J.J., Rector of Holy Cross College.
Casey, Rev. P.J., Superior of Xavier High School, New York City.
Cohausz, Rev. B.C., Superior of Trinity Church, Boston.
Creeden, Rev. J.B., Rector of Georgetown University.
Crough, Bro. J. J.
Devitt, Rev. E. I.
Devlin, Rev. W., Rector of Boston College.
Dinand, Rev. J. N., Socius to Rev. Fr. Provincial.
Doherty, Mr., Mt. St. Mary's College.
Dooley, Rev. P.J.
Doyle, Rev. A., Catholic University.
Fitzgerald, V. Rev. E.G., (O.P), Rector of the Dominican College, Catholic University.
Geale, Rev. J.C.
Geoghan, Rev. J. J., Superior of Boston College High School.
Grindall, Dr.
Hanley, Rev. J.P. (S.S.J.), Rector Apostolic College, Baltimore.
Hill, Rev. Owen A., Fordham University.
Himmel, Rev. J.J., Rector of St. Andrew-on-Hudson.
Hirschberg, Dr.
Johnson, Rev. R., Superior of Canisius College High School.
Kayser, Rev. P.
Kelly, Rev. L. J., Superior of Novitiate, Yonkers.
Krim, Rev. G.J., Rector of Brooklyn College.
Marley, Bro. James.
McCloskey, Bro. James.
McEneany, Rev. J.A., Rector of Loyola College, Baltimore.
Mohler, Mr. Frank.
O'Leary, Rev. T., St. Andrew-on-Hudson.
O'Rourke, Rev. G., (C.P.), Rector of Passionists' Monastery, Irvington, Md.
Salter, Rev. J. P., Rector of St. Stanislaus Novitiate, Macon, Ga.
Shandelle, Rev. H.J.
Tierney, Rt Rev. Mgr. J.J., Mt. St. Mary's College.
Tierney, Rev. R.H., Editor of *America.*
Tivnan, Rev. E.P., Rector of Fordham University.
Victor, Fr (C.P.), of the Passionist Monastery, Irvington.
Walsh, Rev. R.J., Rector of St. Joseph's College, Philadelphia.
Ziegler, Rev. J.I.
Zwinge, Rev. J.

Many thought that first Jubilee supper the most striking picture of the celebration. The decorations of the refectory were yet novel to all. They gave, under the soft lights, the reminiscent glow of sunshine filtering through a thick cocoanut palm grove in our distant Bombay Mission. The black clad community was set off by the white clad tables, but the center group of this picture, that lives in our memory, is the great painting of the Youthful Master of Woodstock, standing by His Mother's knee and clothed in a scarlet robe, and directly under this painting the venerable scarlet Cardinal, that Master's worthy Vicar.

This unusually brilliant picture dissolved, when the dignitaries filed out, and shortly after, in the beautifully decorated House Library, began 'the tribute to Our Patron of the Jubilee.'

THE ACADEMY IN HONOR OF THE CARDINAL.

All stood in honor of James Cardinal Gibbons, the true 'Father of Woodstock's Priesthood,' as he came down the aisle, escorted by Father Provincial.

The young priestly Director of the Woodstock Orchestra tapped his baton, and this thirty-six piece assembly swung into the overture, Verdi's 'Aida.'

Then came the greetings to Our Cardinal from the philosophers of Woodstock, when Mr. William J. Murphy said:

GREETINGS FROM THE PHILOSOPHERS.

"Twice happy is the greeting of old friends in their old home; and Woodstock is twice happy tonight. Woodstock without Woodstockians would be a reminiscence without the living glory of the Past. But ours is a golden reminiscence, a reminiscence, radiant with the splendor of our old home, of olden days and olden deeds. With a hearty old-time welcome, then, would we open our doors to greet our oldest friend, the patron of our Jubilee.

Could wish but be the master of the act, a beckoning hand would reach far across this great broad country of ours, even to the white fields of frozen Alaska; down to the warm and sunny lands of our sister-continent; across

the furrowed expanse of the blue Atlantic, to Ireland, to England, and to every country of the continent; then far across the limitless tracts of the calm Pacific to the mission lands of the Orient,—a beckoning hand to call back home the loved sons of Alma Mater. Aye, home would they journey to us, these loyal alumni of half-a-century, to make old Woodstock ring with gladness and to welcome back the oldest friend of their old home.

But fancy has led us afar and beguiled us into the pursuit of a phantom wish. The duties of the class-room, the sacred work of the pulpit, the God-like charity of missionary labors claim the absent sons of Woodstock for the Ad Majorem Dei Gloriam of their calling. And they too who have left the fields of harvest, and rich with their golden gleanings, have returned to Him who sent them cannot be with us tonight. And yet, in a higher sense, they are with us—with us in the spirit of holy intercession before the Throne of God for whose glory we are working, and glory they have won. In union then, with all the absent sons of Woodstock, we welcome our friend and patron. He is with us who, with kindly eye has watched the infant scholasticate of 1869, gathering strength with its years, grow into the great Collegium Maximum of 1919. Without him a joy would be taken from this golden 'Retrospect of Fifty Years.' Generation after generation of Woodstock's sons has come and gone; masters, famed in the science of reason and distinguished in the knowledge of sacred studies have dignified our rostrum; many revered for their wisdom and piety have guided the destiny of our home during the five decades of our struggling, hopeful and prosperous years. But in the midst of all these comings and goings, our eminent friend and patron has remained as constant and true to the last order as to the first. What then, more fitting than that in this time of mutual happiness, Woodstock should tender this tribute of gratitude to her eminent friend? Of the joy that a half-century has brought to Woodstock, she offers the first fruits to him who has ever made her aspirations and interests, his aspirations and interests.

Indeed it is a time of deep and fruitful joy to us all. Our Golden Jubilee marks not the mere consummation of fifty years. For Time is not truly measured by the end-

less succession of yesterdays, todays, and tomorrows, but the accomplishment of noble deeds and the achievement of worthy triumphs—these are the true measure of Time. It is then the joy that is born of a half-century of deeds, nobly inspired and, we trust, worthily achieved, that Woodstock dedicates to His Eminence.

Nowhere is this worthy achievement and noble inspiration more splendid than in the broad field of education. To this sublime work the Jesuit alumni have gone forth from Woodstock. Theirs is a work like unto the masterwork of Solomon, the wisest of kings. 'When King Solomon erected the House of God in Jerusalem, he cast first the foundations, the length by the first measure, sixty cubits; the breadth twenty cubits and he overlaid it within with plates of gold. And when the temple was built, he made also the house of the Holy of Holies, the length of it according to the breadth of the Temple and he overlaid it with plates of gold.' Even so constructs the Jesuit architect, not, in truth of Lebanon's cedars, nor of marble hewn from the white heart of Paros, but he fashions the living temple wherein the Spirit of Truth loves to dwell. In his splendid work of character building and cultural adornment, of moulding the man and fashioning the gentleman, the Jesuit educator lays deep-down the enduring foundations of Catholic scholarship and Catholic Faith. And as the years advance and his structure rises to the sublime proportions of manhood, bright with the golden adornments of Catholic culture, the educator contemplates with deep joy the admirable temple he has constructed to the Greater Glory of God, the temple of a loyal citizen, a refined scholar and a God-like man. Could old Woodstock but lift her head, high above the line of surrounding hills and peer through the arch of distance, from state to state, from nation to nation, from continent to continent, she would thrill with honest pride at the blessed vision before her. There over the whole earth her black-robed sons, her faithful alumni are breathing hope to the poor, faith to the pagan and charity to the rich—all intent upon their sacred mission of moulding, training and educating men.

What destiny more noble, more blessed than that alotted to Woodstock? And we may add, what destiny more vital to the world today? For three centuries men

have been pursuing paths of which the destination is disaster. From that unhappy time when the nations broke away from the one Divine Institution which is the core of all civilization, wherein are stored the seeds of Eternal Wisdom—from that time the nations have not known truth. The standard-bearers of an unreasoning Philosophy, of godless creeds and materialistic morality, have been ranged along the foremost ranks of secular education. Where the hand to stay this disaster? Where the light to shine upon the world in this eclipse of right reason? Where the voice to quiet these ominous murmurings? It is the light of Christ's Church. It is the hand of the Catholic educator, leading man along the broad, straight path of certainty. It is the voice of inspired truth, eloquent to silence the tongue of blasphemy and to permit the voice of reverence to be heard. To the development of this voice, to the forming of this hand, to the diffusion of this light Woodstock has devoted a half-century of successful endeavor. Here in our own North America, within the past fifty years, the sons of Woodstock have raised the student-body of a few scattered schools to an aggregate enrollment of twenty-five thousand. The Jesuit high-schools, colleges and universities great in number and great in prestige are guided by the holy influence of religious education. Deep then, is Woodstock's joy as she recounts the deeds and achievements of fifty years that are now marked by lasting monuments, proclaiming the triumph of her career and the fulfilment of her sacred motto. And deep, too, is the significance of her anniversary tribute which she humbly, gratefully and joyfully dedicates to her eminent friend and patron. It is a gift from God to be rendered to God from the hands of a Prince of God. Drawn to our home by his personal interest and harmonious sympathy with our endeavors, in our scientific academies and philosophical and theological disputations, he patronized our humble efforts and furthered our holy ambitions. He came to us, the author, the scholar, the prelate, foremost as a Catholic educator, eminent as a man of God, and his moral influence has ever been an inspiration to high-born endeavor and noble achievement. And if after many years of constant labor, the lives of Woodstock's sons reflect even a faint image of him who is their inspiration, then, indeed, have their years

become a golden memory. Your Eminence, the philosophers of today and yesterday thank you for the noble inspiration you have brought to them. It is their fervent prayer that the philosophers of many a tomorrow may be blessed with their good fortune."

Here Mr. Edward S. Swift sang his two vocal solos, 'Agnus Dei' and 'June,' and Father Francis X. Doyle recited his stirring lines to the men who marched before us.

THE MEN WHO MARCHED BEFORE US.

This clash of ringing steel; this tramp of marching men;
This fluttering of frayed old flags; this burst of bugle notes;—
Speak of approaching troops come swinging back from war—
And all the heavens shake with two hundred shouting throats
Of young cadets awaiting here to reverence and greet
The men who marched before us.

On sturdy the rhythm of the veterans' marching ranks!
On clear and brave the gleam of the veterans' dauntless glance!
The arm is thin upon the sword; the battle flags
Grow heavy; but whose the head that bowed in onward advance?
And whose the arm that weakly wields the flashing sword
Of the men who marched before us?

Make room for them! Their old home shouts its welcome!
Make room for them! Their line is halted at our door!
And lead them to the halls they know; and see them greet
Old friends; and hear the tales they tell of days that are no more—
While young cadets are crowding to listen and to learn
From the men who marched before us.

From North, South, East and West, the companies are gathered—
The call has gone to them from the grey school of their youth;
"Come back to us today! This is our day of joy!

Come back from all the cities East and gallant South;
From all the golden West; from all the white-plained North—
Come! You men who marched before us!"

Your like will not be seen again unless you teach us.
Oh give us of the spirit that your Fathers gave to you!
The clear mind and the daring hand; the cunning of the Saints;
The strength to labor till we die; energy to do;
To die and smile—oh yes! and hand to others the spirit
Of the men who marched before us.

What enemy could stand before your charge? For soon
You made of fifty companies a flying squadron
That led ten million souls imprisoned in poor love.
What fields you knew! What deeds of valor grandly done!
And only God can know the love we have for you,
Oh men who marched before us!

Your fifty companies have never known a rest,
Nor has your enemy! No hill in these broad lands
Is stranger to your camp-fire; and only where the fight
Is bloodiest your flying squadron goes and demands
The front—and the young cadets will kiss the wide, red wounds
Of the men who marched before us.

Oh some have won their glory—their deeds are fire to us!
Their swords are rusted now. On the lone, last sentinel post
The soldier—watches, and birds and trees sing requiem,
And the companies of white stones are facing toward the host
Lifted in a loving comrade's hands, and pleadingly
For the men who marched before us.

Oh often have we seen the veterans laid away.
Wept and thrilled when they taught us—how to die.
And some have gone too soon; before they knew the fight
They slipped the sword within its scabbard, put it by,
Unworn, undulled—Oh you are back with us today—
You Saints who marched before us!

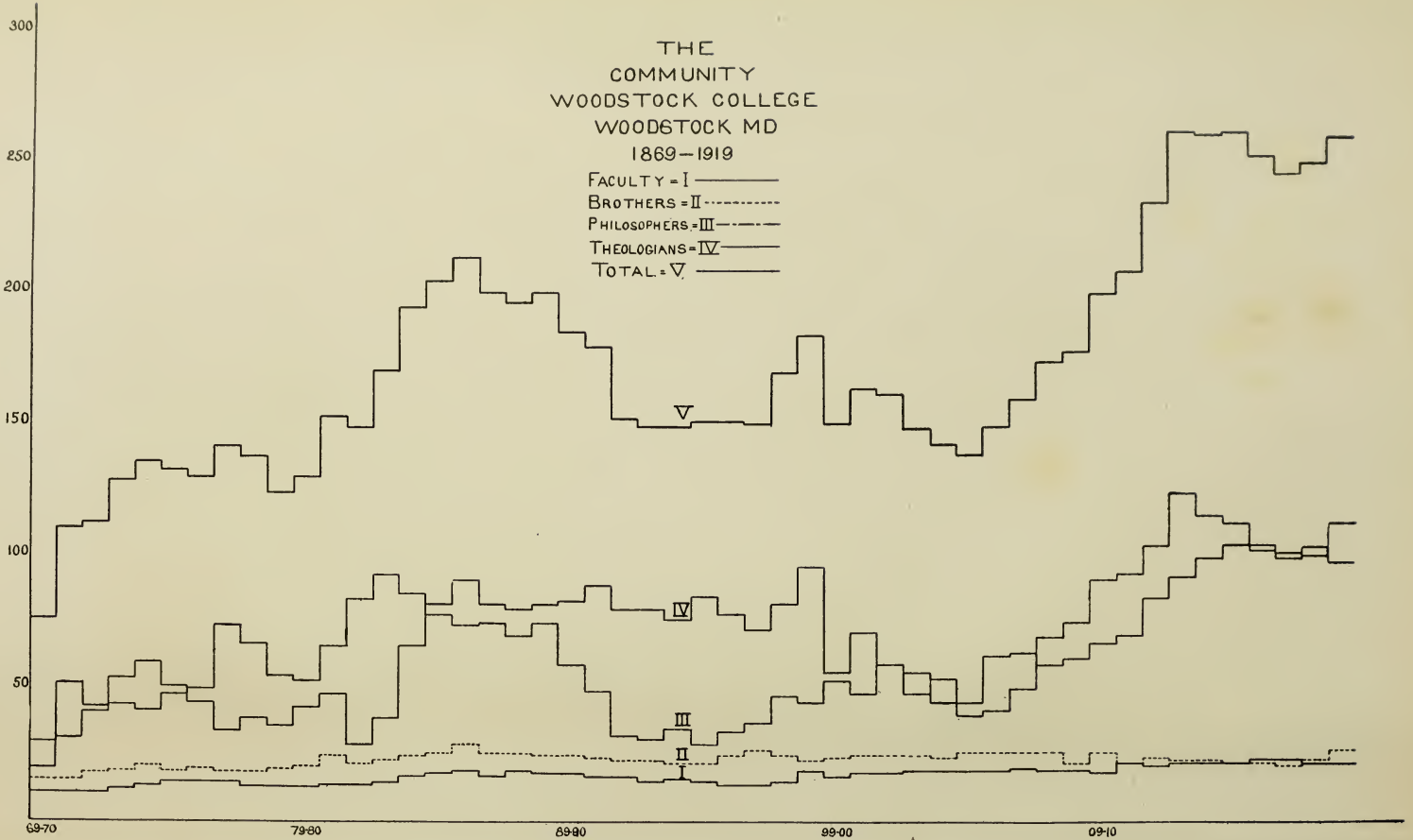
The veterans are swinging in from all the continent.
Yea, Europe, Asia, and the great wide world of men
Will send their yearnings back to the grey old school of God.
From all lands, from all seas, rejoicing troops are here again—
To find and greet the Prince who gave the sword to them—
To the men who marched before us.

Year after year he laid his hands upon their heads
And sent them, eager, to the front rank of the fight.
He knows their worth, and, comrades, veterans, we know his.
The keen mind, the patriot's heart, the strife for the Church's right—
His sharp eyes saw the battle and the brave deeds done
By the men who marched before us.

They are the children of their Father. Their spirit is his.
The whole world knows the fifty Jesuit companies.
The whole world knows the Prince who sent them to the front.
His fifty years and ours are not two jubilees—
The Father Prince has come to rejoice with his soldier sons—
The men who marched before us.

Oh veterans of the Company; Oh Prince of God!
We are but young cadets despairing at your might.
But put the sword in our right hands—and teach us well;
And lay your hands upon our heads and send us to the fight:
And we will never prove unworthy of our Prince
Or the men who marched before us.

As an interlude the strings of the orchestra played 'Romance' and then Mr. Arthur J. Sheehan, told 'the Father of Our Priesthood' the greetings from Woodstock's Theologians.


THE
COMMUNITY
WOODSTOCK COLLEGE
WOODSTOCK MD
1869—1919
FACULTY = I
BROTHERS = II
PHILOSOPHERS = III
THEOLOGIANS = IV
TOTAL = V
300
250
200
150
100
50
V
IV
III
II
I
69-70
79-80
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09-10

THE FATHER OF OUR PRIESTHOOD.

A little more than a year ago in the historic city of Baltimore and near the spot where the light of the Catholic Faith first dawned upon the New World, an event occurred which witnessed the noon-day sun of that Faith shining bright in the hearts of a great Catholic people. That event commemorated half a century's episcopal labors borne by a tireless hero of Christ. Never before in the annals of the Catholic Church in America had one man been the Shepherd of the flock for such a length of years; never before had one man fulfilled the duties encumbent on such an office so fearlessly, so faithfully, and with such glorious success of achievement.

Today we welcome this Prince of God's Church to join with us in our Golden Jubilee. By the singular providence of a loving God, the lapse of time which culminated in a golden harvest of years for our Cardinal, brought a sheaf of golden years to us as well; and even as a year ago, our hearts welled up within us at the joy that was ours in his joy, we feel that there would be an aching sense of emptiness in our festivities of jubilation were he not with us today; for we know that the great heart of this man is beating rhythmically with ours; we know that our joy is his joy; and we know that the feeling of pride with which we look back over the labors of fifty years borne by those heroic men who have gone forth from our midst to spread afar the name and the fame of their Man-God King—this feeling of pride is rightfully his, even more than our own; for we, their brothers, must yield to the claim of the man who has given them the only power on earth by which their work could be accomplished, their success achieved; for in Jesus Christ he has begotten them, in Jesus Christ he is the Father of Woodstock's priesthood. Such we acclaim him; as such we welcome him today.

In a hidden chapter of an ancient manuscript which has come down to us from the Middle Ages a striking tale is told. It paints the solemn consecration of the knighthood of the realm. As a special token of the king's great esteem, a prince had been delegated to bestow this royal gift upon the flower of the kingdom's youth and to receive in the king's stead their vows of allegiance. No lineal son of the king was this prince, but a grizzled war-

rior, battered and scarred by many campaigns. In times past when the king, banished from his kingdom, his throne in the hands of usurpers was wandering an outcast in his own lands, this warrior came forth to rally to the cause of his sovereign new armies and after years of loyal service and constant battle, had restored the king to the station of honor and power which was his by hereditary right. In recognition of his achievements, the king had created our fearless warrior a prince of the realm; and now on the day of which our story speaks, the prince was to exercise his royal prerogative. The court was thronged. Aged nobles were there, worn by long and devoted service; younger knights in the conscious pride of recent glory won; squires with envious eyes upon these youths who were to blossom forth into the full flower of knighthood; pages with awestruck eyes in whose depths glowed the light of heroism. High behind the throne, his aged face alight with gratitude, stood the king. On the chair of royalty sat the warrior prince.

As each youth draws near to the throne, nothing but the slight pallor of his countenance tells of the terrific throbbing of the heart within its coat of steel; throbbing of apprehension perhaps; but oh! far and above all throbbings of a wondrous joy. As he kneels at the feet of the prince and feels the light touch of the sword on his shoulders new pledges of fealty, throbbing with love, spring from his bursting heart; new strength courses through his limbs and fires with enthusiasm every fibre of his being. Looking upward he sees the benign face of his king, smiling encouragement. And then his eyes looked into those of the aged prince. Had his heart been less pure, his ideals less noble, the gaze of the knight must have quailed before those eyes which searched the very depths of his soul.

But hark! as from a far, far distance, a voice is heard: "Dost thou promise loyalty and faith and effort in all our desires and undertakings?" The answer welling forth with sobbing voice from an enraptured heart rings clear over the hush, and the words leap from the soul of the knight to find rest in the soul of the prince. "I promise, So help me God, I promise." He turns to depart with ringing step now and with head on high for his day is sure; strength and power are his; forth he marches and

passes from our sight down the long, long vista of life's way to toil, to pray, and to fight, following fearlessly in the well marked footsteps of his prince, who has gone before.

As we pore over this page of the past, the tale fashions before our eyes another scene, old but ever new. It is a solemn consecration in another court—our own little chapel. And the King? Ah! it is Christ Himself and as from behind the throne of the altar He displays to us His Sacred Heart we know that on such a day the Wound in that Heart is healed; we know that every beat of that Heart is a throb of joy; for His loving gaze looks down upon an aged prince of the Church, who in His stead receives the pledges of these, His newly consecrated priests who are to spread afar the Kingdom of Christ in the hearts of men.

As each priest kneels at the altar, our prince exercising his right of kingly sanction, clasping in his hands the hand of his knight, gazing straight into the depths of his heart, speaks:

"Promittis Praelato Ordinario tuo, pro tempore existenti, reverentiam et obedientiam?"

Ah! it is a moment of holy awe when the court of Heaven comes down to the Holy of Holies on earth; in the outer sanctuary the courtiers old and young are bound by the sacred spell, hands are clasped in fervent petition; the pale white lips of the dear ones are moving, but mute with prayer and the golden gleam of the tabernacle lights comes down to them in long dazzling rays through the mist of their tears. Within the sanctuary all is still; angels are hushed for the response and the very heart of Christ beats faster. But fearlessly and true the answer rings clear and is re-echoed in the court of Heaven: "Promitto." "As Christ is my witness, I promise." As our band of knights march forth down the sacred way, mingling with the throngs that have gone before, and spreading God's benediction in their path, the eyes of the prince make effort to count those who are his own, but the road opens up into years and the years into decades and the effort is vain for their number is great and the scene of their conflicts is vast.

But never for an instant during all these years has this prince been unmindful of his valiant knights; his bene-

diction is ever upon them; his prayers are ever mingling with theirs and never do they fight alone, for leading, encouraging, inspiring, ever and always in the midst of the fray is this chosen of the chosen of the people of Israel, this prince of Christ's Kingdom.

Your Eminence, in the name of the priests of the Society of Jesus in America, in the name of the present theologians who hope some day to receive the blessing of priesthood from your sacred hands, we thank you for your tireless co-operation which has in great part made possible this Golden Jubilee of Woodstock; to you as the Prince of Christ's Church, we, loyal knights, and true, pledge unfaltering faith and fealty and as grateful sons we offer our undying love and filial obedience to you, our Father in the Priesthood of Jesus Christ.

At the conclusion of this neat address The Glee Club, under the direction of Mr. Swift, sang 'Watchman, What of the Night?'

All eyes now turned to Father Provincial, as he stood up and turning to Woodstock's Guest of Guests, said:

We are thankful to God. In his epistles St. Paul is constantly saying to give thanks and rejoice. In nearly every one of his epistles he begins by blessing God and giving Him thanks. We are thankful to God and bless Him and we have more than ordinary reason to be.

Although God is a Father of love and goodness to every even most insignificant of His human creatures, and deserves songs and words of praise and glory at every moment, yet to some He shows a most notable, watchful, guiding Providence, who owe Him more than ordinary praise and appreciation and gratitude. We certainly are among this number.

We came here 50 years ago to a desolate mountain, almost as forbidding and threatening as the mountain which stood in the way of the church which Gregory of Neo-Caesarea wished to build. The mountain threatened him. He raised his mere finger in a counter threat to the mountain, but he raised his two hands, his voice, his heart to God in prayer—and God moved the mountain, slid it away as it were to make room for His own work.

So our little hill lost its forbidding desolate character, it has become a city of God, a home of piety and learning, from which have gone forth hundreds of Apostles and Saints, whose impress has been left on the United States and Canada and even on South America and the far East.

The little seed was sown in the ground, and trees and flowers of intellectual and spiritual life have sprung forth, till now the mountain is more like a paradise than the desert of 50 years ago.

What wonderful things happen in 50 years. Gregory was a thaumaturgus, and he has had in the Providence of God many, many successors, wonder workers, humble and insignificant instruments, nothing themselves, whom God's wonderful love and Providence have chosen, to do wonders of transformation and change in the hearts and minds of thousands of them, they are the things that are not which confound the things that are.

In a spirit of humility and awe we come here today, representing 1,050 members of the Society in the Maryland-New York Province, the tree and flower that have grown from the little seeds of 50 years ago, the beautiful basilica that has superseded the barren waste.

In 1869, there were 77 in this house, 17 priests, 44 scholastics, 16 brothers. Not one of the priests in the faculty was an American, only one priest in the fourth year belonged to this Province (Strong) and one scholastic in the 3rd year (Loague), four in the first year (Ed. Connolly, Ed. McGurk, John Morgan, Peter Fitzpatrick) belonged to the Maryland Province. John Treanor, Hugo Langlois, Michael Costin, Michael Flynn, Theodore French, Stephen Robert belonged to the Champagne Province which then had New York as a mission. Add to these Father Higgins of Missouri, also Fathers Schaapman, Van der Eerden, Driessen, Aarts, theologians from Missouri. So that you have a total of 6 Maryland men and 6 New York men in theology in 1889.

There was no 3rd year of philosophy.

In second year philosophy—Daniel Haugh, James Doonan, James P. Neale, Michael Byrne (total 4); from New York—George Kenny, Wm. Pardow, Hyacynth Hudon, John Prendergast, Joseph Jerge, Ludger Arpin, Louis Greiner, Patrick Halpin, Samuel Frisbee (total 9).

First year Philosophers—Maryland, Edward Devitt, Francis O'Neill, Frederick Cook, William Scanlan, Henry Shandelle, Jerome Daugherty, Hugo Quinn, James Becker, Jeremiah O'Connor, Patrick Toner, Robert F. Byrne (total 11).

New York—none.

Missouri—Caspar Leib, John Moynihan, Peter Krier, Peter Van Loco, Thomas A. Hughes (total 5).

Total in theology—6 Maryland, 6 New York, 5 Missouri.

Total in philosophy—15 Maryland, 9 New York, 4 Missouri.

Brothers—Alexander Welsh, William Hill, William Mahoney, John Mahoney, James Marley, Joseph Drennan, Martin O'Neill, Maurice Cavanaugh, Michael Farrell, Michael McElroy, Patrick Brady, Raphael Vezza, Theodore Vorbrinck, Bro. James McCloskey from New York.

Total Maryland—13; New York—1.

Now Living—Fr. Pantanella—88 years old; Fr. Devitt —78, Dec. 13; Fr. Shandelle, 71; Fr. Becker, 71; Fr. Thomas Hughes, 70 (Mo.); Bro. Marley, 78; Bro McCloskey, 76.

Father Pantanella is the only living member of the original faculty, as your Eminence has the distinction of being the only living member of the Vatican Council.

We thank God also for His goodness to your Eminence, and for His goodness to us through your instrumentality, and for His goodness to your diocese. Ordained, June 1861. Vicar Apostolic of North Carolina, Aug. 1868, one year before Woodstock. Bishop of Richmond, July 1872, Archbishop of Baltimore, Oct. 1877, Cardinal, June 1886.

Last year was the year of your golden jubilee of Episcopate therefore. On account of war conditions your Eminence would not allow any celebration; we are happy that this year when peace has come, we can celebrate your jubilee and ours together.

Secular priests 274—Regular priests 323—Churches 224—Universities 3—Colleges and Academies many—Population 272,400.

I have not the exact figures of growth, but it is wonderful. We may say with St. Gregory, when he came to

Neo-Caesarea there were only 17 Christians, when he went to heaven, there were only 17 pagans. We thank God for this and that your Eminence has been the instrument directing and administering the wonders of God in Maryland.

We thank your Eminence that during 42 years as head of this diocese you have been a kind Father to us. It would be impossible to enumerate the great goodness you have manifested to us. It is a long record of 42 years. Hundreds of priests have received their sacred authority at your hands. That alone is an unrequitable debt—42 years of kindness.

Your relationship with us at Woodstock began before that however, for in 1872, 47 years ago, you ordained the first band of priests, while you were Vicar Apostolic of North Carolina.

The consummation of the course at Woodstock is the ordination and since your Eminence has nearly always been here for that, you are intimately bound up with the dearest memories which all the priests of this Province carry with them.

What can we say or do in return except to imitate the gratitude of St. Paul. St. Paul could only say I thank God.

We can hardly do more. We thank God. We thank your Eminence from our heart. We are grateful. We shall prove our gratitude by remembering your Eminence daily in mass.

We thank God that He has spared you to know and see so much of His wonderful Goodness and Providence on this side of the grave. Few men are permitted to live so near to God's Providence, in so intimate a contact with it for so long.

After 50 years of Episcopacy, walking hand in hand with God and God's works, what a marvelous joy it will be to your Eminence, when you come face to face with Him Whom you have served for a half a century as His bishop, the watcher over His flock. Let us with St. Paul be thankful.

We rejoice and we ask you to rejoice with us. We thank God for His unspeakable Providence and Goodness to you and us during 50 years.

Now your Eminence, we of Woodstock past and present wish to memorialize this year,—'sanctificare annum quinquagesimum'—by presenting to you a token of our love for you; embodying in the beauties of artistic workmanship the memories of 39 ordinations. In this book your Eminence will find recorded the names of 674 Woodstockians, whom you have ordained.

Then Father Provincial crossed to the table and took up the handsome scarlet bound Presentation Volume. This, the joint workmanship of Father John A. Brosnan and hidden nuns of the Holy Child of Philadelphia is a masterpiece. It contains the coat of arms of the Cardinal, his own familiar photograph, and that of 'the little round cemetery' down the Boulevard, and, on photographed tablets, the raised names of each of the regiment of Jesuit priests, who owe their priesthood before God to this Sacerdos Magnus. The inscription in the volume is as follows:

EMINENTISSIMO . IACOBO . CARD . GIBBONS
PATRONO . BENIGNISSIMO . INDVLGENTISSIMO
QVI . PVSILLOS . SOCIOS . IESV . QVAM . PLVRIMOS
DIVINORVM . OECONOMOS . MYSTERIORVM
SACRANTE . OBLINIVIT . MANV
OPERA . PER . TOT . ANNOS . SVSCEPTA
MANIPVLOSQ . FRVCTVVM . PLENOS . PERENNIVM
TANTO . PATROCINIO . LAETI . DICAVERE
PRAESVLES . ALVMNI . WOODSTOCKIANI
GESTIENTI . GRATOQ . ERGA . DEVM . ANIMO
L . FRVCTIFEROS . ANNOS . RECOLENTES
AB . INSTITVTIS . COLLEGII . AEDIBVS
OMNISQ . E . SOC . IESV . SACERDOTVM . CATERVA
QVORVM . NOMINA . HEIC . INSCRIBVNTVR
SIVE . IN . TERRIS . PRO . CHRISTO . LABORANTIVM
SIVE . IN . COELIS . CVM . CHRISTO . REGNANTIVM

That His Grace of Baltimore was touched all sensed as soon as he stood erect and faced this audience of his sons. In that strong voice that belies his years, he gave thanks in these words:

I am expressing the opinion and judgment of the visiting clergy as well as my own when I thank the gentlemen who have spoken and sung so well on this occasion. It is a rich ceremony and my only regret is that there was not a larger audience present to enjoy it as we have enjoyed it. In the year 1868 I went up to Frederick and there ordained two Jesuit fathers, my first ordination after my consecration as bishop. On the way up I passed by this spot and noticed a large pile of lumber and bricks and I asked the cause and they said that the college of Woodstock will soon be erected on this spot. Tonight the gentlemen spoke so well of the men who have gone before them. You know these men only by tradition and history; their memories have been handed down to you, but I knew them personally; many of them. I admired them, I enjoyed their society and I participated in their conversation—such men as Fr. Sabetti, Cardinal Mazzella, Fr. Frisbee, Fr. Paresce and Fr. Pantanella of whom Fr. Provincial has spoken to us and last of all but not least, the Rev. Michael O'Connor for many years bishop of Pittsburgh. I knew him then and afterwards when he became a humble priest of the Society of Jesus.

In coming in this afternoon to visit you a crowd was at the door. A similar ceremony occurred about 1872. About that time I was greeted in the same way by a number of scholastics and clergy. I was very much mortified, very much humiliated when among those who greeted me was the former great and illustrious bishop O'Connor. There were giants in those days, but may I say there are also giants in these days. I see around me men that I hope will emulate the virtues, talents and apostolic zeal of those illustrious men who have gone before you. I am surprised to hear from Fr. Provincial that I have ordained about 700 Jesuits. I thought the number to be about 600. It is a large number. I have ordained about 2,000 since the time of my consecration, and the greatest and the most beautiful title you could give me is the title contained in this little brochure (Golden Jubilee book

presented to his Eminence) namely, to be the father of so many priests of the Society of Jesus. Of those 700 men I can say with the Apostle: "In Christ Jesus I have begotten you in the holy priesthood." The imagination in its highest range cannot adequately describe or contemplate or consider the merits of those men. What have they accomplished in their day? They have lifted up souls to higher virtue, they have been a source for good in the moral, the social and the religious world. They have accomplished wonderful work in this country, and if today we are rejoicing in its growth, its increase and developments are due in great measure to the zeal and piety of those who have gone before you. I trust you will imitate their virtues. I rejoice that Woodstock will remain as it will. It has a very appropriate name—Woodstock—*a wood stocked with the hounds of heaven, leashed here for a time until they go forth to conquer souls to Almighty God.* God grant that in the future as in the past Woodstock may be the nursing mother of many spiritual children. God grant that I may greet you as I greeted the fathers that have gone before you with the beautiful title "Laetantem Matrem Filiorum." God grant that we may imitate their virtues and follow in their footsteps to be a light of the revelation of the Gentiles and the glory of the people of Israel! I assure you in the beautiful words of one of the speakers this evening, although some are absent who have gone before us, yet they are present in spirit and are looking down upon us from high heaven with joy and complacency, an expression of the joy and pleasure you will share when you enjoy a perpetual reunion with them in the kingdom of God.

When the applause subsided, the Orchestra broke into Jarnfeldt's 'Praeludium' and this Academy was one with memory. But all who were privileged to attend it, carried away the remembrance of having taken part in an exercise that was unique. Honor had been paid to a Prince of God's Church, who holds, in the history of the Society, the glorious record of having ordained more Jesuit priests than any bishop, than any cardinal. And the first day of the Jubilee was over.

Theological Disputation in Library.

Tuesday, November 18.

The Cardinal said the Community Mass, but many of the Community were engaged in serving the superabundance of Masses that blessed Woodstock this Jubilee Morning. When His Eminence came into the gay refectory, after his thanksgiving, he brought immediate and welcome 'Deo Gratias.' After breakfast, as Father Provincial was escorting our chief guest out of the refectory, he espied old Brother Marley in honor among the Lay Brothers. Then occurred one of the graceful minor incidents of this memorable day. For our world knows that Brother Marley was at Woodstock, when Woodstock began. Father Provincial whispered something and pointed to the Brothers' table, and the two came across. Brother Marley hardly expected a breakfast call from the Cardinal Archbishop of Baltimore and the Provincial of the Maryland-New York Province, but he rose to the occasion, and the venerable prelate and the equally venerable religious began talking of the days of '69, when Woodstock was mostly an accent on the first syllable.

FATHER HERZOG'S DEFENCE.

This Disputation was held at 9.30 in the House Library. The tract to be defended was 'De Divinitate Christi,' and back of the defender in the glowing alcove stood out the great statue of 'Jesus Christus, heri et hodie; ipse et in saecula.' The program bore this graceful inscription:

HAS . SCINTILLAS . AETERNAE . VERITATIS

DE . SVA . DIVINITATE

QUAS . IPSVM . LVMEN . INDEFICIENS

ET . DEVS . TOTIVS . CONSOLATIONIS

AD . CORDA . NOSTRA . INQVIETA . SOLANDA

OBFVSCATAQVE . ILLVMINANDA

E . CORDE . SVO . SACRATISSIMO

FLAGRANTE . AMORIS . FORNACE

EMISIT

NOS . ANNOS . L . IN . SERVITIVM . CORDIS . DIVINI

SVAVITER . RECOLENTES

IN . PIGNVS . AMORIS

EIDEM . CORDI

DICAMVS

When all the dignitaries of Church and Province were seated, Father Herzog arose and in a neat oration paid compliment to his ecclesiastical auditors. He broke his Ciceronian flow once and that was when, in explaining his position, he quoted the phrase 'The Faith of Our Fathers.' This drew an enthusiastic applause from the audience and brought a smile of pleasure to the cheeks of the eminent author of that Catholic classic.

Then Father Tierney, the first objector, stood and announced that he had some doubts about the Third Thesis. This read:

Unitas Jesu Christi cum Patre essentialis et physica non moralis dumtaxat et affectus, quamvis implicite jam probatur, explicite quoque ex verbis Sacræ Scripturæ comprobatur, maximeque ex iis quibus Christus Judæos alloquitur (Joan. x, 5). Ex sua enim cum Patre unitate demonstrat eamdem esse in se physicam potentiam protegendi ab inimicis homines fideles eosdemque ob merita vitæ bene peractæ præmio æterno donandi. Hæc tamen identitas naturæ inter Patrem et Filium non ita enunciatur ut distinctio personalis inter eos denegetur.

The Editor of 'America, The National Catholic Weekly,' proved himself an able rationalist and an adherent of the Sabellian heresy as he broke down all distinction between The Father and The Son. But Father Herzog, with that conviction that a knowledge of Truth gives, showed Father Tierney the error of his beliefs. And at the end of the half hour, 'America's' Editor publicly abjured his heresy and congratulated the defender.

Then Father Aloysius P. Brosnan, a former Professor of Theology at Woodstock, and now holding the Chair of Ethics at Georgetown University, paid brief compliment

and with American dispatch went right at his objection. He chose the Second Thesis on Father Herzog's sheet, which affirms:

> Alterum divinitatis Jesu Christi argumentum illi Sacræ Scripturæ loci præstant qui filiationem ipsius divinam commemorant (Joan. i, 14; i, 18; v, 18; Math. xxii, 65; Heb. i, 5). Cujus probationis præcipua vis nec unice nec potissimum derivatur ex hac appellatione Filii Dei si per se et extra contextum spectatur, sed ex sensu quo ab auctoribus inspiratis, a Judæis audientibus, imo ab ipso Jesu Christo intelligitur. Neque tamen est Socinianis atque Unitarianis concedenda ea in usu biblico hujus appellationis ambiguitas qualem fingere solent ut argumentum enervent. Etenim in universis Scripturis præter Jesum Christum nulla persona definita et singularis Filius Dei appellatur nisi forte ratione typi quem gerit Jesu Christi. Vana igitur somniantur Socinіani eamdem huic nomini Filii Dei significationem tribuentes ac nomini Filii David, quo Judæi Messiam designare consueverunt. Nec minus a veritate aberrant Protestantes Liberales et Modernistæ cum dogma de filiatione divina Jesu Christi ita explicant ut evadat nonnisi symbolum fidei, symbolum scilicet relationis Deum inter et humanitatem cujus typus vel personificatio idealis proponitur Jesus Christus.

Against this thesis The Second Objector held stoutly that the Divinity of Christ could not be proven from The Sacred Scriptures. But by the end of his thirty minutes, he admitted gracefully that it could. And so ended this brilliant defence. Many congratulations were showered on Father Herzog and he deserved them all.

Golden Sheaves From The Silver Harvest.

This was the apt title the Jubilee program gave the 11 o'clock Academy. After the theological disputation there was a break of about fifteen minutes while old Woodstock and new mingled on the corridors. More guests had come and among these were the four other surviving companions of Brother James Marley. By a coincidence this honored quartet, who were here in '69, is stationed at

Georgetown and so they motored over. There are Fathers Edward I. Devitt, Henry J. Shandelle, James B. Becker, and Brother James McCloskey. When these 'men of old' were seated in the honored front row, Father Owen A. Hill read his beautiful lines:

THE SEVEN TRUMPETS

"Take the seven trumpets of the jubilee." Josue, 6, 6.
"And thou shalt sanctify the 50th year, because it is jubilee." Levit. 25, 10.

I.

Ye trumpets, blow; and blow again
The praises of what mighty men,
In days of ancient splendor and success,
Ruled this republic in the wilderness.
By dint of most consummate skill,
And steady prayer more potent still,
They welded unto oneness of design
Whatever pilgrims journeyed to this shrine,
Intent on human wisdom and divine.
Lift up your voices, young and old,
Sing to the stars these men of gold!
These men of gold!

II.

And blazon wide across the earth
Renown denied what men of worth
Their talents hid, to break truth's saving bread
To famished beggars, hungry heart and head.
They walked these solitudes, content
With gleams in mercy justice lent;
And now in triumph tread the starry sky,
To preach from pulpit, pitched in Heaven high,
That such as live for God can never die.
Lift up your voices, young and old,
Sing to the stars these minds of gold!
These minds of gold!

III.

Do homage loud from pole to pole,
Pay tribute to each saintly soul
That through the weary weeks of student-years
Lent cowards courage, and dispelled their fears.
These sleepless watchmen in the tower
Dispensed around the Spirit's power,
Where human weakness menaced dire defeat;
Affixing wings to leaden heavy feet,
With help of sage advice, example meet.
Lift up your voices, young and old,
Sing to the stars these hearts of gold!
These hearts of gold!

IV.

Nor brothers grudge rewarding voice,
Nor hesitate to make rejoice
Unselfish heroes all intent on toil;
Who mended, made; and tilled the teeming soil;
Whose labors purchased needed time
And leisure for our task sublime.
In all our works they had the giant's share;
They carried loads our shoulders could not bear;
Spurned ease, to spare our minds annoying care.
Lift up your voices, young and old,
Sing to the stars these hands of gold!
These hands of gold!

V.

And some are with the angels, some
Are to this feast with gladness come;
And we who shuffle towards the open tomb,
Who crossed the top, and near th' approaching gloom,
Are kin to these illustrious dead,
And follow where they bravely led.
We name no names; 'twere sacrilege to choose!
From empty fame no glory new accrues,
Where all are winners, with no chance to lose.
Blow, trumpets, blow; sound war's surcease,
To usher in unending peace!
Unending peace!

VI.

Ye honest hearts and heroes true,
With years and years ahead of you;
With minds that treasure knowledge new and old,
With wills enriched by love divine's pure gold;
Walk still the way your fathers trod,
Past danger's shell-holes up to God.
And ever as you walk, keep saving thought
And memory proud of grand achievements wrought,
Of glorious battles to quick finish fought.
Lift up your voices, young and old,
Sing to the stars the brave and bold!
The brave and bold!

VII.

The river to its parent runs,
Brave fathers sire heroic sons;
Fight true to form, forgetting minor harms,
Where never gallant men threw down their arms;
The air with noises strange is rife,
Be greedy for the shock of strife;
And comrades, soldiers of the crimsoned Cross,
Defiance to the taunting demon toss;
We win where valor ne'er encountered loss.
The war-horse champs his bit afield;
We still can die, we will not yield!
We will not yield!

Then the Glee Club sang 'God Be With Our Boys Tonight,' and we of the audience sat up, for the next speaker, Father Devitt, was an eyewitness of his paper, 'Woodstock Fifty Years Ago.' That Father Devitt is timeproof is very clearly shown by his familiar talk on

WOODSTOCK FIFTY YEARS AGO.

Fifty years is a long time in the retrospect, and I never in my wildest previsions expected that I would be present at the golden jubilee of Woodstock College. Of the 75 members who then constituted the community eight, I believe, are surviving and five of them are here today—

Bro. James Marley *Bro. James McCloskey*
Rev. Henry Shandelle *Rev. Edw. I. Devitt* *Rev. James Becker*

FIVE SURVIVING MEMBERS OF FIRST COMMUNITY.

Fathers Becker, Shandelle, myself and Brothers McCloskey and Marley. Someone asked me what would be the subject of my oration. I told him that I had no intention of giving an oration—simply a talk on the old days. "Forsitan haec meminisse juvabit."

I started for Woodstock to begin my course in philosophy after six years of teaching at the old Washington Seminary, now Gonzaga College. A veteran teacher consoled me when he learned that I was to go to Woodstock by saying:

'Now, look here; you will have a pleasant time of it at Woodstock. You will have your own room, your own stove and your own poker to poke it.'

This last enhancing inducement reconciled me. At Georgetown the scholastics were herded together in a common ascetory, with desks around the wall. They were also herded together in the dormitory. And here to be master of your own poker!

At the Baltimore and Ohio depot I saw a delegation from Georgetown, and 25 miles beyond, at Relay, the cars from Baltimore brought some scholastics from New York and St. Louis. We deposited our big, antiquated trunks and valises at the depot and we climbed the Woodstock hill, for there were no autos in those days. Today we came in a big Ford, but I feel the effects of it yet. Father Paresce welcomed us, as he was rector. On Thursday morning, September 23, we had the inauguration. Bishop Miège said the mass and all went to Holy Communion. Then we had the blessing of the house. At 10.30 we went to the chapel again, and, after a fine rendition of the "Veni Creator," Father Keller, the provincial, gave an allocution to the scholastics, and then, turning to the professors, none of whom could understand English, he addressed them in Latin, "Ad vos reverendi Patres converto," terminating the exercises with a Te Deum and Benediction of the Blessed Sacrament. We then withdrew to the museum, at the other end of the house, and Father Mazella, the prefect of studies, read an address to the scholastics. After that we had dinner. We were not so very well acquainted at the time, because there were so many newcomers. We then went to the museum, where we had some music, and later

an entertainment, with prose and poetry in all languages, but it had to be curtailed because of the necessity of the visitors catching the train to Baltimore.

We began regular exercises after a few days. The rector gave us an exhortation on Sunday evening, and we started out on Monday morning with 13 fathers, 45 scholastics and a number of brothers—75 in all. Father Pantanella was professor of first-year philosophy.

We began class with a first and a second year of philosophy. In theology there were three Fathers in the fourth year.

The condition of things around the house was not what it is today. There was simply a brick sidewalk. Outside of that, all the rubbish and debris of the past three years was there. We started in with a good will from this chaos to evolve the present cosmos. As the professors were all Italian, and had studied in France, they had a great dislike for Des Cartes. We started a *Cartesian* academy. The object was to transfer the rubbish from the front of the house to the back. People began to call the ground in front of the house a 'wart.' Father Pantanella got the idea that it was a 'sore eye.' We were told it was an eye-sore. We had a splendid mule—Catherine. She was a sensible animal for a mule When we transferred operations to the back of the house, Catherine discovered that when carrying a cart load, in the middle of her journey she was far enough away from those who started her and those who received her so that she could rest. It took a long time to persuade her that that was not the place. We started the Cartesian society and removed the rubbish. A company of 'eradicators,' or 'rooters,' was then begun. In the front part of the house there were a number of roots. We started a class in mechanics. We held a young hickory tree by means of an ox chain to the stump, and 8 or 10 men would hold their stomachs against the tree until it would become a parabola. We yanked them out. We eradicated them. We started, also, an ice pond. Father Gockeln, the minister, was anxious to get a crop of ice.

On St. Catherine's Day we had a celebration. Someone proposed that we have a school sketch. In the show Father Pantanella was represented with a big club made of pasteboard, with which he beat the heads of those

who failed to respond promptly. They had a supposed examination, and the professors were all wild-eyed, wondering what it would be. One of the scholars coming for examination began to ask questions. Father Pardow was the man. He got the reply: 'You are not to ask questions; you are to answer questions.' There was a funny essay in Latin on 'De Origine Ventorum.' When Christmas came the professors—some of them—thought the time ought to be spent in writing dissertations.

The barn-raising was a great feature. About 50 husky young men from the neighborhood came up to help the work. All that was necessary was to put the sides in place. The boss kept shouting constantly: 'A little more muchale! A little more muchale!' so that the men began to laugh. The boss got excited and said: 'Don't stand there laughing, but lift up, for laughing is never going to put the barn in place.'

We got through all the regular duties. The professors were astounded that we got along so well together, for the community was 'ex omni tribu, lingua, nationibus.' At the end of the year ordinations took place. Bishop Becker, from Wilmington, was the prelate ordaining."

After we had listened with deep interest to the memories and doings of ours in those other Reconstruction Days of the late sixties and the early seventies, the Spiritual Father of Woodstock, Father Timothy B. Barrett, mounted the platform. He received an ovation, and, finally, when he was allowed to proceed he read these lines—"Ad Almam Matrem:"

A. M. D. G.

AD ALMAM MATREM.

Woodstockienses! convocat undique
Vos, alma Mater! Dicitis; "Adsumus"
Qui matris adstatis decorum
Artifices simul et corona!

Cum vita vobis obtulit omnia
Aetate prima, nil cupientium
Terrestre pro Christo petistis
Castra, dare omnia gestientes

Vosmet dedistis, se dedit et Deus;
Et nil negastis, nil Deus abnuit;
En! corda jam Christus sacrata
Nomine, Corde Suo rependit.

Divi Loyolae militiae cohors
Edocta Christi consilia assequi,
Ipsumque collegam fovere
In cruce sollicite ferenda,

Plures per annos quaque scientia
Formari oportet; discere funditus
Secreta naturae Deique;
Ue queat abdita scire cordis.

Ut rite crescat progenies sacra,
Hanc quis sub uno tegmine colliget?
Quisnam molitur, splendide audax,
Aedificare domum peramplam?

Est unus ausus, moribus *Angelus*
Et nomine, ardens omnia perpeti;
Construxit ingenti labore
Hancce domum indomitus *Paresce,*

Ut digna Sancto progenies Patre
Formetur, altrix et volitans manus
Hic fiat heroum, parata
Cuncta subire pericla ubique,

Sit sancta oportet cuncta scientia;
Sic veritati fallere nesciae
Inservit, et Christo peritus
Semper Aristoteles obedit.

Collegii Cor, unde fluat vigor
In membra victrix atque salutifer,
Est Victima Altaris Cibusque,
Spes bona, solus Amor, Bravium.

Hic militandum non sine numine,
Vires terendae magnanime omnibus,
Et Christus in castris merentes
Haud pereunte beat Corona;

Hic est studendum, Lux Sapientiae
Illuminabit corda studentium;
Et Christus horrendas tenebras
Mentibus abjiciet virorum.

Sese juventus experientia
Ediscat acri vincere, se viros
Praebere robustos, priusquam
Arma Dei sacra ferre detur.

Doctrina crescat, non sibi sed Deo;
Vovere totos se; Genitrix petit
Totum, voluntatem universam
Corpora, Corda, domumque dulcem.

Christi ministros instruit haec schola;
Cunctaeque plenos jam sapientiae
Secura demittit per orbem
Spargere verba Dei peritos.

Jam Cardinalis—nullus amicior—
Venit quotannis qui linit et sacrat
Nostros sacerdotes, ut omnes
Alliciant ad ovile Christi.

Doctrina Christi, discipulorum ope,
Effusa vibrat spicula luminis;
Trudetque dum vero scelestum,
Pectora vincta gelu resolvit.

Hac luce sacra pervia fit via,
Inter tenebras quae fuit invia;
Solisque collustrantis instar
Irradiabit in orbe Woodstock.

Aptos magistros qui dabit, aut petet,
Queis filiorum corda parens pia
Tradet severa disciplina
Erudienda paternam in artem?

Ignatii ars est: omnibus omnia
Praebere sese; scire creataque
Impendere aptatos in usus;
Ante oculos Crucifixum habere;

Cum Corde Christi fingere cor suum
Conforme; Christo vivere; donaquae
Divina transportare mundo;
Munera et inter obire mortem.

Quales Magistri primitias suas
Exercuerunt arte, scientia?
Mire fuerunt eruditi,
Sacra profana docere gnari.

Illuxit unus quem Leo Pontifex
Dignavit altis Purpurae honoribus
Mazzella Magnus Cardinalis,
Moribus ipse decus decorans.

Mors *Maldonado* sustulit invida
Insignem Iberum, delicias domus,
Ut quosque pro Christo docebat
Vivere, jamque mori doceret.

Primordiales munere praestito
Evanuerunt egregii Patres,
Unus superstes, *Pantanella;*
Nos amat ipse et amamus ipsum.

Densis fuerunt arboribus loca
Inculta; collis vix penetrabilis;
Vulpesque dumetis latebant;
Terra erat omnis inhospitalis.

"Informis, horrens est situs," ait Pater,
"Instent labores, ecce perenniter
Nobisque ridebit Deoque;
Hic Paradisus erit beatus."

Nunc ordinantur cuncta; reciditur
Arbos; aratrum mollit humum rudem;
Turgescit et semen; viretque
Terra nova facie relucens;

Intacta cantat nunc avis arbore;
Flores et halant, gaudia narium;
Arbusta frondescunt amoena,
Immemor estque lepus timoris.

Dum fervet aestas tegmina protegunt
Omnes ab aestu quaque patentia;
Dat frigus atque illis amatum
Umbra; sedilia dant quietem.

Murus locatus coctilis, area,
Ne quidque desit; lusibus haec pilae
Inservient quae saltat icta
Vel baculis, manibusve jacta.

Haec fecit horti conditor otia
Nobis, saluti corporis ut forent;
Woodstock salutat *Pantanella*
Commemorans benefacta Patris.

Successit isti vir venerabilis
Longos per annos incola, cor domus,
Dilectus ut Mater, *Sabetti;*
Personat hunc America tota.

Jam pulcher hortus pulchrior evenit
Quocumque pergis, semita vel via
Te ducet ad visus amoenos
Dum peragis studia aut quiescis.

Desideratus flebilis occidit;
Felix Asylum casibus arduis;
Vel mentis angores vel horti
Promptus erat resecare spinas.

Semper laborans innumeras vias
Fecit; laboris non erit immemor
Woodstock; Sabettina viaque
Rite recluditur hortus omnis.

Historiam alta mente colentibus
Clamosa prostrat turba scholastica,
Woodstockienses Ambulantes,
Impavido duce Patre *Frisbee;*

Hos ante portas quaque die Jovis
Stantes videres admonitu dato,
Sed quo locorum sint ituri,
Scit Deus atque pater neque alter.

Insigne habebat quidquid iter suum,
Illud gerebat quilibet ambulans;
Nunc vestibus numisma sacrum,
Nunc petaso violam rosamve.

Lex ambulandi; quolibet iveris
Recta est eundum per vada, per solum,
Unaque; sic tolluntur angor
Aeger, aranea tela mentis.

Hic corda rexit, quin et Epistolas
Woodstockienses edidit aureas,
Devotus est Nostris Deoque,
Cara anima et pia, ave valeque!

Hill atque *Vorbrinck,* nobile par ducum.
Fratrumque felix agmen et inclytum,
Cantabo—qui possum silere?—
Quam bene promeruere amorem

Nostrum. Videbant hi Deum in omnibus—
Hi Nazareni sunt operarii—
Se consecrant totos labori
Ut placide studiis vacemus.

Plures silebo, nomina non liber
Sed cordium Album commemorantium
Aeternat: in coelis beati
Nos praeiere, manent relictos

Fratres, amicos, progeniem suam!
Exempla sunto! Magnanimi Patres
Ecclesiae, Christo dederunt
Se; faciamus idem aemulantes.

Venit quotannis coelitus angelus
Et morte sacra praemia nuntiat.
Adsimus et nos, cum migrabit,
Linea longa nigra ad bravium.

Hic filiorum corpora, spiritus
Ut vasa, servat Nostra Sodalitas,
Hinc turma Sanctorum resurget
Accipietque simul coronas.

En, quidquid exstat laetitiae domi,
Laetamur omnes discipuli tui;
Te, Mater Altrix, te beamus,
Fons et origo ferax bonorum

Nobis fuisti. Plaudimus hac die!
Gaudemus omnes, hospes et incola,
Nam mater amplexura prolem
Laetitia cumulatur alta

Qua parte mundi sol oritur, Dei
Woodstockienses munera perferunt,
Omnesque Te noscunt Magistram,
O genitrix sapiens virorum.

Dilecta Mater jam tibi gratias
Debemus omnes, mater es optima,
Annisque quinquaginta lapsis
Progenies tibi gratulatur

Insanienti nunc sapientia
Oberrat Orbis, jura hominum jacent
Neglecta. Neglectumque Numen
Gens fere nominat una, Nostra,

Patrum senatu. Fitque pecunia
Jam diva. Regnat falsa scientia,
Veroque secluso peroptat
Ut Deus egrediatur orbe,

Et corda coecat. Nunc odio viri
Se prosequuntur, nunc populos vorant
Divisiones, bella morsque;
Fit fera terra Deo relicto;

Fit culta tantum terra colens Deum
Sponsamque Christi. Recta scientia
Nos veritatem perdocebit
Justitiamque sadutis ortum.

Turrita nobis arx sapientiae,
Mater, fuisti fonsque scientiae,
Praeclara Doctorum palaestra
Et studium generale, Woodstock.

En! filiorum quisque feret suam
Textam cororam muneribus piis,
Annis, labore, oratione,
Qua caput ornet amans amatum

Jam centum ad annos Te Deus ampliet;
Collega Christus sospitet, ambiat;
Te rideat gratans Maria;
Te comitet chorus Angelorum;

Matremque fidam Te sobolis suae,
Fidos magistros, nos sobolem suam
Ignatius noscat superne!
Haec tua gloria summa, Woodstock!

Dicitque Woodstock: "O Pater, est tua
Proles. Dedisti nomen, opus tuum,
Illis. Studentque orantque amantque,
Est cor et est anima una cunctis."

Following Father Barrett's poetic contribution to the Jubilee, there was a violin duet by Messrs. Henry C. Avery and Rudolph A. Boudreau. Then Father Patrick J. Dooley read us this tribute to former faculties of Woodstock College:

THE MAKERS OF WOODSTOCK.

When Father Keller, Provincial of the Province of Maryland, opened this house on September 23, 1869, with the "Veni Creator Spiritus" and an exhortation on the words "Sapientia aedificavit sibi domum," he had in mind not the material building of granite and mortar, brick and slate, but rather the spiritual building, the talent, the faith, the devotedness of the staff, whose inspiration made Woodstock a living thing, a power for the Jesuit order in North America, such as the great Seminary of St. Mary's, in Baltimore, was for the secular priesthood. Just as the material building in all its pristine strength is with us still, with some improvements added in by the progress of time, so is the primitive spirit of faith and loyalty to God's law and order energizing still, grown stronger, too, to meet the problems of the

THE PRESENT FACULTY.

present, and combat the errors that were but latent 50 years ago, and now threaten the state, the Church and the whole supernatural order. The men who taught us what we know, and taught us how to teach others, are the true makers of Woodstock. To them, on this festive occasion of the Golden Jubilee of the College, we gratefully acknowledge our indebtedness and promise a continuance of their good work.

Among the makers of Woodstock Father Keller deserves a place, if indirectly; for, as Provincial, he opened the house, without his sanction nothing material was done, with his advice and direction much that took place was carried out. He was ever present to encourage every forward step taken in the growth of the new institution. His polished spiritual conferences pointed out new applications of the principles we had learned from the Spiritual Exercises of St. Ignatius. He inspired the highest motives, and urged us on to unwearied efforts to realize the hopes of the Society. He was accessible to the polyglot community as no one has been ever since. He could listen to and answer with ease and fluency, every father, scholastic and brother in the house whether the man was English, or French, or Spanish, or Italian, or German, or Flemish, or Dutch. No one could complain that his wants were not known or understood. No one could say that he had not received a patient, sympathetic hearing. Father Keller was a kind and patient man, an ascetical man in look and act. He was humble and mortified, and his life, as well as his words, invited to virtue. Weak as he was, frequent as were his visits, no priest or scholastic, I think, ever succeeded in relieving him of the burthen of his valise as he climbed our hill. You put out your hand and were sure you had the article, but it was gone—not through any doubt of your honesty, but because he wished to be his own servant, not yours. His memory as our Provincial for nigh eight years, and as third rector of Woodstock, is a precious one, and an incitement to learning and virtue.

The actual founder of Woodstock was Father Angelo Paresce, a native of Naples. He was made Provincial the week in which the Civil War broke out, and remained in office until Woodstock was ready to receive its first community and him as its head. It was a time that tried men's souls, not merely testing their valor on the battle-

field, but perhaps still more their prudence and their charity in their homes. Of course, there are partisans of both conflicting sides to be found all over the Province, yet I think it safe to say that not one word or act disturbed the harmony of the religious life during that dreadful period; at least none came to my young ears, wide open and eager to hear, not scandal, but everything connected with the great struggle that threatened to disrupt democracy in America. This happy issue in a dangerous crisis was due to the prudent guidance of Father Paresce and the loyal observance of the rule against bringing in conversation on wars and strife among Christian Princes, and, incidentally, Christian peoples. It goes without saying that we were closely watched, yet no one was molested, and Jesuit chaplains on both sides were treated with the utmost consideration.

The prudence, virtue and learning possessed by Father Paresce made him a marked man from the beginning of his career. He came from Naples as an invalid, in hopes that a sea voyage and a change of climate might benefit him. An invalid he remained, but yet able to accomplish most important work. As a Tertian under Father Sopranis he was Minister of the Novitiate. Before the end of this third year he was proclaimed Rector and Master of Novices, and gave up the post only to take over the charge of the entire Province. During his trying administration he had before him the duty imposed on him of erecting a separate house of studies for the United States and Canada. Search for a site was kept up as far as distracting conditions would allow, and was crowned with success in January, 1866, by the purchase of two farms in Woodstock. But the trouble was just beginning. Before drawing up plans, it was necessary to know for certain how many were to be provided for. New York and Canada promised to send its scholastics, New Orleans was out of the question; it was a mission manned from Lyons. The Rocky Mountains had but few to send, but would co-operate. Missouri would have nothing to do with a common Scholasticate after a trial and failure in Boston. If Missouri held off, the house of studies enjoined by the late Visitor, Father Sopranis, would be a failure. Father Paresce, after writing in vain, essayed a trip to St. Louis to try verbal persuasion. That, too,

proved abortive, and in sorrow our Provincial returned to the depot to take a train for home. He missed his train, and had to return to the College for the night. Meantime, a change had come over Father Coosemans, Provincial of Missouri. He promised co-operation, and as a pledge of his conversion to Father Sopranis' wishes and Father Paresce's entreaties he would send to Georgetown a young scholastic for philosophy and two of his stars for theology, Messrs. Higgins and Schaappman, the first two to pass ad gradum in Woodstock.

Plans could now be made for a large building for all the scholastics in North America, too large, the wisest thought, and so a fourth story was omitted. The cornerstone was laid in June, 1867, and in two years and three months the building was ready for occupation. Meantime, Father Paresce was on the lookout for professors, and secured two to begin at once—Fathers Mazzella and Pantanella—with a promise of many others when the new Scholasticate was ready. Neapolitan Jesuits were scattered through Europe, thanks to Garibaldi, and were studying and teaching. They could then be spared at home and were welcome in America. The needs of a library were not forgotten, and the best of books were to be purchased for the future Collegium Maximum. Catalogues of booksellers through Europe were scanned and books were purchased on the advice of Bishop O'Connor and Father Mazzella.

On September 22, 1869, the community was assembled for the opening day, and Father Paresce, the founder, was proclaimed at supper first Rector of Woodstock. The next morning Bishop Miège blessed the house, Father Keller gave the opening conference and Father Coosemans Benediction of the Blessed Sacrament. Father Paresce was at home that evening with a loyal family, proud to see realized the project that had occupied his thoughts for eight years. He was a devoted father to his 76 children, and not least to his 10 from Missouri, the children of his pain, and his devotedness was cordially returned. He was a just man, a kind man, a fatherly (one might almost say a motherly) man, not weak or soft, but devoted, a lover of order, of discipline and study, and most pleased when men gathered about him for advice.

He was not a man of many rules, but of few rules well kept.

Father Benedict Sestini, a Mathematician and Astronomer was engaged in teaching at Georgetown when Woodstock was bought. Among his many attainments he was accounted an architect, perhaps because he came from Florence and had built St. Aloysius Church, Washington, perhaps because in his Mechanics he discussed strength of materials. He assisted Woodstock's architect with his advice; for the combination of a religious home and college was outside the experience of the ordinary professional man. Like everybody else, Father Sestini had no idea of the future growth of the Society in America, but to provide for contingencies he had the house so constructed that in case of need of large rooms for class or other purposes, the desired space could be secured by the removal of a partition. There would be no weakening or disfigurement of the house interiorly or exteriorly. His plan was an improvement on the old classrooms in Georgetown with which he was acquainted, but a poor makeshift according to present ideas. He planned the library for which we are grateful, and decorated the ceiling as we see it today with all its astronomical precision of size and orbits of planets, its comets, sun spots and phenomena of eclipses as observed by his friend Father Secchi.

In addition to his teaching Mathematics and writing a series of text books Father Sestini was the first promoter of Devotion to the Sacred Heart in the community and in the country at large. He continued the Messenger of the Sacred Heart begun at Georgetown; began the training of writers, first by translating and next in writing original articles, and some of our successful writers today owe him not a little for the impetus he gave. To him in the main is due our beautiful Statue of the Sacred Heart over-looking our grounds, the celebration of the Patronal Feast, the fire works at night on occasions and the treat of strawberries and ice cream in the afternoon. In this way he paid his debt for articles and subscriptions to the Messenger. In the same spirit he furnished two-thirds of the old Woodstock navy. It was his love to give the ordinandi their retreat and his devotion left a memory that was never effaced from the minds of the new priests. He was

a frail little man, nervous, timid, with a keen wit without a sting, devoted heart and soul to the Scholastics and loved in return by every man in the house.

Father Mazzella was the intellectual founder of Woodstock as Prefect of Studies for the first nine years. He entered as a secular priest, taught Philosophy and Theology in France for several years before crossing the ocean in 1867. He was Professor of Dogma and Prefect of Studies there before the opening of Woodstock, and was by that time acquainted with the country and its needs, as well as with the tastes and mentality of the Scholastics, their good points as well as their limitations. He found men, ten or twelve years in the Society, who had not yet opened a text book of Philosophy, and between whom and the coveted goal of ordination there lay a gulf of six years more. Among such he met a few who were not only willing but anxious to curtail the course to the shortest possible limits. He could sympathize with their desire for early ordination, for he himself had been ordained at twenty-three; but he was forced to combat the desire to abbreviate the course and get along with the minimum required for the priesthood.

In season and out of season, publicly (as on the opening day) and privately, he strove to arouse the ambition of those who were already tired of the long wait, and the zeal of those who were indifferent to eminence in the sacred sciences. He showed the dignity of the studies, the needs of the Church and of the Society for learned Philosophers and Theologians. He proved that loyalty to the Order demanded that each one should, according to the talents he had received from God, strive to the utmost to secure eminence in his studies. They could never know too much to extend the Kingdom of Christ.

His efforts, continued for nine years, made knowledge a passion and mediocrity a calamity. He enjoyed the highest repute for learning, and his volumes of Theology show that the reputation was deserved. We looked upon him as a mine of learning, a tower of orthodoxy, a kind of individualized Council of Trent. Our admiration was only confirmed when he was summoned to Rome to take the place of Cardinal Franzelin in 1878, and was accentuated when he was raised to the cardinalate like his predecessor. He was a big, placid, passionless man, a man of

dignity and authority. His intervention in a discussion had the effect of Virgil's Neptune raising his head above the storied waves. When he spoke discussion ceased, not merely because he was Prefect, but rather because he was Mazzella.

With the name of Mazzella in the memory of old Woodstockians there is always coupled the Professor of Evening Dogma, Father Aemilius De Augustinis. They were coupled in the laudatory letter sent to Woodstock by Leo XIII, because of their adherence to the doctrine of St. Thomas. They were complimentary, the one of the other; one was large, placid, slow of speech, the other was small, active, energetic and nervous as an orator. If one might be likened to a superdreadnought, the other was a destroyer. The early afternoon class fell to his lot, but there was no drowsiness while he occupied the chair. He was keen, logical, oratorical, gesticulating with hands, arms, head and at times with his short limbs, barely reaching the floor. He was a master in Patrology, a fluent speaker in elegant Latin which he displayed principally in his conferences to the Scholastics in the Theologians Hall. He was Spiritual Father from 1870 to 1875, and so had much to do with the interior growth of the student body. He was a patron of the printing press, not only by the issue of his own and Father Mazzella's works, but by urging and supervising the publication of the *Woodstock Letters,* the intended forerunner of more important and universal issues. His activities were not confined within the walls of the College. When Father Van Kreval was called back to Missouri in 1876, the little mission he had begun at Alberton was taken over by Father De Augustinis and pushed to a happy conclusion. He erected a handsome stone church on land donated by Mr. Gary. When that was finished, he handed over the charge to younger hands and more active feet, for the five mile walk to the village was becoming difficult to one of his age especially while fasting. A young student-priest could not attend to the construction of the church, but he could supervise the instruction of the people and children on Sundays.

Materially and intellectually Woodstock owes a debt to Father Pantanella that it can never repay, and if there is any note of regret today, when we celebrate the Golden

Rev. Dominic Pantanella, S.J.
Sole Survivor of the First Faculty.

Jubilee of the College, it is due to the enforced absence of the sole survivor of the first staff. He has passed the span of eighty-eight years, and is so far off in Denver that his presence can hardly be expected, though earnestly desired. His flashing wit, his illimitable power of illustraton, grave or gay, his marvelous clearness of thought and diction charmed all who sat under him during his twelve fruitful years. He had neither the talent nor the erudition of Fr. Mazzella, so he averred, but he had the power of explaining Mazzella more thoroughly than Mazella himself, so he claimed with the utmost simplicity, and there was none to contradict him, least of all, those who sat under both. Though an intense sufferer from headaches, he regularly studied five hours a day, and spent the remaining time in looking after the workmen engaged in beautifying the grounds.

Devotion to the Sacred Heart was entrusted to Fr. Sestini; the printing press to Fr. De Augustinis; the scraggy hill with the unmentionable name was confided to the genius of Fr. Pantanella. Casting a last despairing look over the grounds from the front door before retiring to his room the first day, he made the comment: Aut studium aut suicidium. He struggled manfully against the temptation to suicide and has completely overcome it after fifty years. May God preserve him for many more in his pristine clearness of mind and cheerfulness of spirit. He was and is a man of deep spirituality, but that was never a bar to his sparkling wit. When he left us in December 1882 he had the community in peals of laughter at a farewell entertainment, while the tears flowed at intervals from his eyes.

Take any dozen acres of ground in the woods above Theologians' Rock, and you get a fair idea of Woodstock before Fr. Pantanella began his plans and improvements —no gravel walks, no grotto, no Mortuary Chapel, no hothouse, no flowers, no elms, no maples, no ash, no spruce trees, but plenty of mud, plenty of briars, dogwood and laurel undergrowth. "Tibi haec arva rident," wrote Fr. Cicaterri on the base of the statue before the door, the smile began in 1873. It is the doing of Fr. Pantanella. Though Fr. Sabetti had his share as also Fr. Woods, the chief credit is due to Fr. Pantanella. Would that he were here today to receive our thanks and share our joy.

Woodstock owes its debt to Father Sabetti, too, for his share in making and keeping the hill a habitable and delectable place. He gave us the *via Sabettina* which will perpetuate his name as long as Woodstock lasts. But we owe him a large debt in the memory of his sweet personality, and larger still because he fitted us for labor in the vineyard of the Lord. Of the four hundred and twenty Jesuit Priests engaged in God's work north of the Potomac and east of the Alleghenies (not to count those in other parts of the United States) not a dozen can be counted who are not indebted directly or indirectly to Father Sabetti for their knowledge of Moral Theology. He made the study easy, attractive and paramount in our equipment. We teased him unmercifully, but we did so because we liked him, and because we knew that he liked it. He was prouder of our success than we were and had a cigar (stolen somewhere) for every man who passed *ad audiendas*. Would that he, too, were here today to share in the joy to which he had a right.

Father Charles Piccirillo came to us in a hurry in July 1875. He had been a writer for the *Civiltá Cattolica* from its inception, and had been editor for many years. Some of the articles were obnoxious to the despoilers of Rome, as may be supposed; several nominal editors had been arrested and imprisoned (drawing double pay during incarceration), but with no change of principles in the magazine. Finally authorities determined to seize the real editor, the man higher up, and Fr. Piccirillo had to fly. He came to us brimful of learning and eager to do anything entrusted to him. Ethics were his favorite subject, though he made more of a name for himself in Ecclesiastical History while he taught. His reading and knowledge were prodigious. We owe to his care the new classification of the Library, the addition of many rare and valuable works, the collection of minerals, botanical and natural history specimens. These are yet awaiting a hall or separate building.

Fr. Mazzella made hard study of the essentials fashionable. Father Piccirillo induced men ont only to master the essentials but to apply themselves to other branches. He strove to promote a deeper study of Latin philology, inscriptions and so forth, and gave us a proof of the ex-

pressiveness of Latin by entertaining us for one hour with a description of Machinery Hall at the Centennial Exposition. He studied it carefully for an article in the Civilta, to which he was still a contributor, and gave us stay-at-homes, a vivid account of the various new inventions, v. g. the Hoe press and the Corliss engine. He had a high idea of American talent, but deprecated strongly American diffidence in attempting something new. Any new effort made in any study he took as a compliment to himself, and was most ready to procure any necessary books.

There is one more, who, though he has not shared in the teaching course, has put the crown on the labors of others, and has contributed more than any one else to the joy of Woodstock. From 1872 to 1919 when opportunity allowed he was present amongst us to confer the awful power of immolating the adorable Lamb and of extending the mercy of God to the penitent sinner. His deliberateness, kindness and patience have excluded from every mind the awful doubt as to the validity of our orders. He has ordained more Jesuits than any Bishop in America, and it is safe to say, than any Bishop in Europe since the ordination of St. Ignatius. We cannot forget our debt to James Cardinal Gibbons, and while wishing a high reward in Heaven we wish him also many more years of usefulness on earth. Ad multos annos!

The lot of an exile is not a pleasant one, nor can its hardships be appreciated to the full except by one who has had the experience. We are so well satisfied with our country and surroundings that we fail to appreciate the feelings of the stranger amongst us. But in imagination transport yourself to Russia or Poland, to Mexico or Brazil, or even to Australia or South Africa, where the language will be no trial, and strive to realize the hardships of an unknown tongue, of a different climate, different food, different ideas and customs. How often you would long for "God's country!" Our first teachers all left "God's country" with lovely sea and sky and mountains, to come amongst us, to endure an impossible climate, to learn a barbarous language, to put up with unwonted food prepared to suit the palates of "near savages." They were cut off from home, banished to the edge of a wild forest, prevented from intercourse with the world and robbed of

the applause which their talents and attainments were entitled to. They had everything to lose and nothing to gain; yet they willingly and cheerfully made the sacrifice, and they made it though they knew that the extent of the sacrifice was neither appreciated nor understood.

They were buoyed up by their faith and obedience, and hoped to promote God's honor by the labors of their pupils, not by any direct effort of their own. While we labor for others and perhaps win applause, let us not forget, especially during these jubilee festivities, the debt we in this country owe the Makers of Woodstock. In another sense we may appropriate the tribute of Horace to his muse and say to each one of our Professors of old:—"quod spero et placeo, si placeo, tuum est."

At the conclusion of this well written paper all descended to the Jubilee Dinner.

During the dinner the orchestra gave us musical refreshment at frequent intervals and immediately after the dinner, Father John Brosnan lined the Jubilee multitudes on the three back porches and took the historical pictures.

THE SCIENTIFIC ACADEMY.

At 3 P. M. Science gave her contribution to the celebration. This was an illustrated discussion held in the transformed House Library to prove that "The Modern Electronic Theory of Subatomic Structure is Logically Consonant with the Principles of Scholastic Philosophy." The academy took the form of four papers delivered by four of our prominent younger scientists, all theologians of the Province. Mr. William R. Cullen stated the Status Quaestionis; Mr. Walter G. Summers took up the 'Sub-atomic Structure in Relation to Matter and Energy'; Mr. George F. Strohaver explained the 'Sub-atomic Structure in Relation to Chemical Affinity'; and Mr. Henry C. Avery concluded the discussion with his explanation of the 'Sub-atomic Structure in Relation to the Vital Principle.'

Father Provincial summed up the general excellence of this academy, when in speaking to the theologians later, he said that he and the Maryland-New York Province were proud of such erudition and prouder of such scientists as these four scholastics had shown themselves to be.

The Modern Electronic Theory of Sub-atomic Structure is Logically Consonant with the Principles of Scholastic Philosophy.

STATUS QUAESTIONIS.

The chorus of approval with which the modern scientific theory of the constitution of matter has been received by the world of science, is reason sufficient for our presenting this absorbing topic to you in quasi philosophic garb, and examining its claims to credibility in the light of sound principles of reason. A brief review of the theory of Hylomorphism and of this modern scientific theory may not be untimely for a better understanding of the succeeding discussions.

In the material world the phenomenon of constant change is ever obtruded upon the notice of the keen observer. Complex bodies break up into simple substances; simple substances again reunite to form other complex bodies. The revelations of scientific research, the exactness of the laws of nature that unite this whole cosmos into one throbbing energy, with all its unnumbered members working together for the welfare of the universe as a whole, thrust forcibly upon us the realization that nothing in this world is without purpose or out of place. But whence this order, whence this harmony unless we admit, in these unnumbered members of a material world, permanent principles of order. Such is Scholasticism's answer to the riddle. Material bodies are endowed with an intrinsic finality, a natural tendency towards certain definitie ends to be attained by the natural energies of the bodies themselves. Though experimentation is unable to disclose to view the ultimate constituents of a body, an attentive study of the phenomenon of chemical change demands the presence of intrinsic principles. By its law of the conservation of matter, science stands sponsor for this significant fact: matter changes from one substance to another, not by way of substitution, rather, by way of transformation. Hence Scholasticism contends that, when a substantial change is effected in a body, an essential portion of the original body is carried over into the final result, to be the subtratum for the reception of a new principle of activity. Without such a postulate, sub-

stantial change could but mean the annihilation of the first body and the creation of a new substance. This substratum is termed Prime Matter. It is passive, indeterminate yet determinable, the principle of extension and multiplicity in the body, the constant under all substantial changes. Further, unless an essential portion of the original body disappears, substantial change becomes a substitution not a transformation. This lost portion is termed Substantial Form. It is the principle of unity and activity in the body, the variable under all substantial changes. These two principles, Prime Matter and Substantial Form, are the ultimate constituents of all bodies. In living substances the Substantial Form is also the vital principle that determines the specific nature of the living being and by the same act constitutes the Prime Matter, with which it is immediately and intrinsically united, a living, organized body. Despite their unity, all bodies, even the elementary substances, must contain these two principles, not as two distinct things, rather as two distinct constituents of the same thing, though neither principle can exist when separated from the other. However, in the case of the human, spiritual soul we must draw a distinction, and admit that this spiritual, substantial principle is capable of existing apart from matter. Such in brief is the Scholastic theory of the ultimate constitution of matter, a theory which, from the days of Aristotle has been known as the theory of Hylomorphism.

The discovery of the electron by Sir J. J. Thomson in the year 1898 has afforded scientists apparent reason for superposing upon the atomic and molecular worlds of the XIX century a third, electronic world. The modern scientific theory of sub-atomic structure is none other than the electron theory; a theory which states that the atoms are no longer simple substances, incapable of further resolution into parts, but rather, complex systems composed of corpuscles of an astounding order of minuteness. This theory really had its beginning in the year 1895, when the discovery of radio-active substances and of x-ray radiation furnished scientists with the necessary tools for probing deeper into the nature of the puzzling cathode ray.

The cathode ray consists of minute particles carrying electrical charges and moving with a velocity so great that they cause bodies which they strike to emit

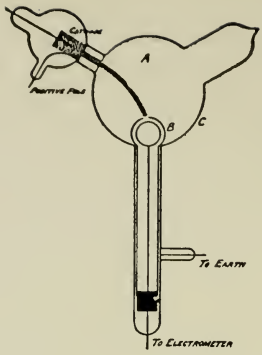


Fig. 1

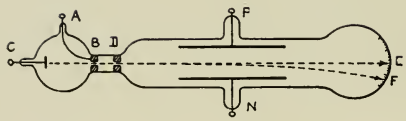


Fig. 2

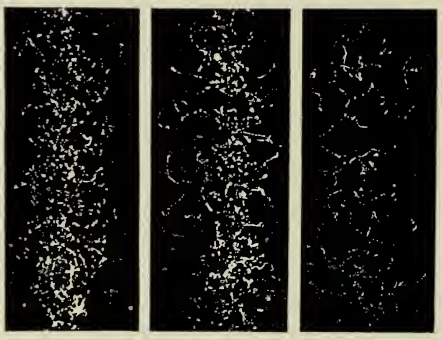


Fig. 3

Fig. 4

light or fluoresce. Advantage is taken of this fact to render the ray visible, by enclosing in a Crookes' tube a flourescent screen. The cathode ray is so named because it appears at the cathode or negative terminal when an electric discharge occurs in a vacuum tube. Prominent among those who devoted years of patient toil to the study of this cathode ray is the eminent physicist Sir J. J. Thomson. He investigated the general phenomena attending the discharge of high potential currents through rarified gases, established the soundness of Crookes' views, generalized these views amazingly, and developed the modern corpuscular theory of matter, the electron theory. Let us follow briefly his experiments which led to the discovery of the electron and the consequent establishment of this new theory.

The first remarkable property of the cathode ray is that a field of force, electrical or magnetic will deflect it from its straight path. Turning the cathode ray from its straight path, in the manner just described, until it impinged on the sphere B of a condenser built in the tube (Fig. 1) Thomson proved by the deflections of an electrometer connected to the condenser, that the cathode particles actually carry a negative charge. His chief effort now was to determine the amount of charge carried by a single particle of that ray. It had been known that the particles leave the cathode with a tremendous velocity varying as high as 20,000 miles per sec.

By means of a tube similar to the diagrammatic representation depicted in figure 2, Thomson devised a method for determining the ratio of charge to mass of these cathode particles, which did not involve their rate of motion. This ratio depended on the amount of deflection of the ray caused by the varying field of electrical force between the terminals PN. As the intensity of the field varied the ray struck different positions on the scale E F. The ratio of charge to mass thus determined was reasonably constant.

Again using the cathode ray tube (Fig. 1) in the manner above described, Thomson was able to determine accurately by means of the electrometer the amount of charge carried by a large number of cathode ray particles. Now came the crucial test of his genius. How determine the number of corpuscles in that charge? Could that be

determined, it would be a simple problem to calculate the amount of charge carried by a single cathode particle. Knowing this, and the value of the ratio e/m as already obtained, the determination of the mass of the cathode particle could readily be ascertained.

Thomson's ingenuity proved him to be a master. It is a fact that if these cathode particles exist in an atmosphere oversaturated with a suitable amount of water vapor, each particle due to its charge becomes a center of attraction about which water vapor condenses. Figure 3 is a series of actual photographs of such a phenomenon, the droplets being photographed due to the light which they reflect. Thomson caused the condensation of an amount of water vapor by means of a charge accurately equal to that measured in the preceding experiment. By noting the rate of fall of the droplets, or the rate at which the fog settled under the pull of gravity, he was able to ascertain the size of the droplets. Knowing the amount of water vapor condensed and the size of the droplets it was a simple problem to calculate the number of droplets. But the number of droplets is the number of charged particles. Hence the amount of charge and the mass of each cathode ray particle was determined. The electron, as this particle was now named, was discovered. It was no longer a conjecture. As the mass of the electron was found to be 1845 times lighter than the lightest known element, H, the electron could hardly be termed the atom of a new substance. When it was further discovered that the same persistent electron, with the same properties, the same amount of charge and the same mass could be obtained from radio-active substances, by x-ray radiation, and by other methods now known to science, it was conjectured that the atoms of all substances contain electrons. With this conjecture admitted as possible, science could no longer consider the atom a simple substance. And here occurred the revolution in the scientific conception of matter's make-up. To explain the fact that the atoms under ordinary conditions manifest no presence of electric charge, science had to postulate in each atom an amount of positive charge equal to the negative charge of the electrons in the atom; for to date no positively charged particle, with a mass as small as the mass of the electron, has been found. The positive electron is then, an assumption, not a fact.

The modern scientific world, following the leadership of Thomson, now considers all atoms to be complex assemblages of positive and negative electrons. The Thomsonian atom presents to us the following picture. The positive electrons compose a sphere which is co-extensive with the general volume of the atom, about which are arranged the negative electrons in a single plane of rings. Add or subtract negative electrons from these rings, and the chemical or physical properties of the atom change. Add or subtract positive electrons from the inner sphere, and the atom changes to that of another substance. This last assertion is warranted, science claims, by the phenomena of radio-activity. All atoms are composed, therefore, of the same kinds of material, namely: positive and negative electrons.

It was not long before new facts appeared which called for a radical alteration in the architecture of the Thomsonian atom. Figure 4 depicts the tracks made by α-particles of a radio-active substance, or positively charged Helium atoms, as they pass through as many as 500,000 atoms of a gas. Due to their tremendous velocity, these He atoms shake off an electron or two from the outer ring of free electrons of the gas atoms, and thus ionize the gas through which they pass. The electrons of the gas atoms could no more deflect the rapidly moving He atoms, whose mass is 8,000 times the mass of an electron, than a pebble could deflect a moving cannon-ball. How then explain the sharp deflections at the end of each path, (Fig. 4) unless we admit that the He atom comes in contact with a mass comparable to its own. Of a necessity, then, science in the face of this fact was forced to concede that the positive portion of the atom must shrink so as to afford the required space for the passage of the He atom through the atoms of the gas. Sir Ernest Rutherford is the author of this innovation, known in science as the Nuclear Hypothesis. According to this hypothesis the positive portion of the atom, instead of being co-extensive with the general volume of the atom, is shrunk to about 1-10,000 its original diameter. This nucleus as it is now called, is surrounded by an inner cluster of negative electrons, called bound electrons, which have influence only on the phenomena of radio-activity, and an outer group of free

electrons whose number and arrangement are directly responsible for the physical and chemical properties of the atom. The atom is no longer impenetrable. Only the nucleus is endowed with this property. Here at the nucleus, which contains the whole weight of the atom, is the entire mass of the atom concentrated.

How many are the negative free electrons in an atom, and how are they arranged about this positive nucleus, were questions that had long gone abegging for a solution. A brilliant young scientist, Moseley, furnished a striking explanation, and his work has justly been termed epoch-making. Let me explain briefly his experiment. You recall that each elemental substance has its own special line spectrum. Further, every elemental substance will emit characteristic x-ray radiations, if a stream of cathode rays is directed on to it. (Fig. 5) The elemental substance thus excited by the stream of cathode rays is termed an anticathode. It was Moseley's purpose to study the characteristic x-ray spectra of the various elements. The characteristic x-rays from the anticathode are directed on to the cleavage face of a crystal mounted on a spectrometer table. Moseley used a crystal of potassium ferrocycanide. The characteristic x-rays strike the crystal at a definite angle and are so reflected that they fall upon the photographic plate R'LR. (Fig. 5.) The regular arrangement of the molecules on the cleavage of the crystal performing the function of the mechanically ruled lines of the diffraction grating, the characteristic x-ray spectrum of the element in question is photographed.

Figure 6 is a series of characteristic x-ray spectra of the indicated elements arranged by Moseley in the order of their increasing atomic weights; calcium (Ca) being the lightest and copper (Cu) being the heaviest in this group. The spectrum in each case consists of two lines very close together. The distance from the heavy dark line to the pair of lighter lines is proportional to the characteristic x-ray wave length of the element in question. The outstanding feature of Moseley's work is the relationship which he established between this characteristic x-ray of an element and the position of that element in the periodic table. As the atomic weights of the elements increase their characteristic x-ray wave lengths decrease. (Cf. Figure 6.) This relationship is more funda-

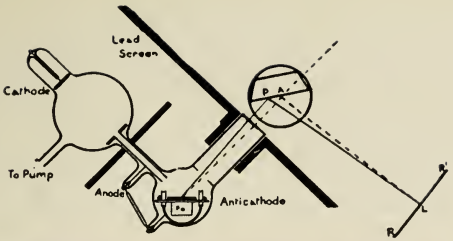


Fig. 5

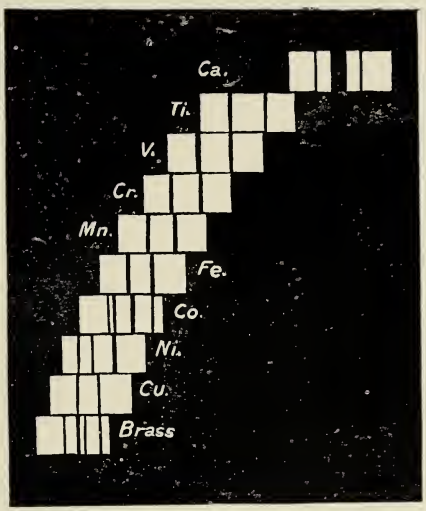


Fig. 6

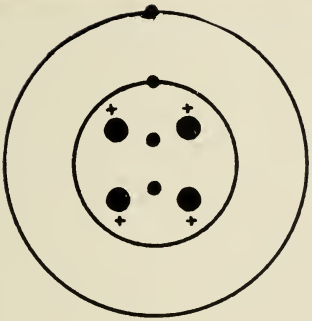


Fig. 7

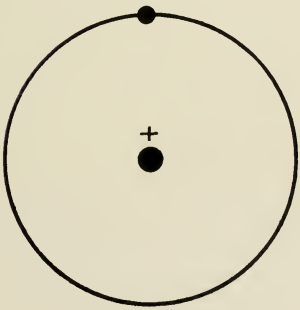


Fig. 8

mental than any so far obtained, and has afforded scientists apparent reason for the assertion that all the negative free electrons are not at equal distances from the central nucleus; for these characteristic x-ray spectra are presumably due to vibrations of free electrons which are close to the nucleus, thus generating very powerful fields of force. Moseley numbered the elements according to their position in the periodic table; hydrogen (H)=1, helium (He)=2, lithium (Li)=3, berilum (Be)=4, etc. With three exceptions, one of which we have in the figure 6 in the case of cobalt (Co) and nickel (Ni), Moseley's series of characteristic x-ray frequencies is the exact series of increasing atomic weights. The atomic number of an element is the number designating its position in Moseley's table of characteristic x-ray frequencies. It was found that the square root of these x-ray frequencies constitutes an arithmetical series, each member of which can be obtained from its predecessor by adding the same constant term. This suggested the idea that the elements all constitute a family, each one being obtained by adding some invariable charge to the nucleus of the element next above it in Moseley's table. As an illustration. An atom of helium (He) to be neutral is considered as having, about a positive nucleus, four negative electrons, two bound and two free. Lithium (Li) is obtained from He, by adding some invariable charge to the nucleus of He. To be neutral each atom of Li must have three free and three bound electrons. Berilium (Be) is obtained from Li by adding the same invariable charge to the nucleus of Li. To be neutral each atom of Be must have four bound and four free electrons about this positive nucleus. According to this concept, the number of free electrons in the atom of any element is numerically equal to the atomic number of the element. But as these free electrons are neutralized by the excess positive charge of the nucleus, it may be stated that the excess positive charge of the nucleus is numerically equivalent to the atomic number of the element. Moseley's work not only pictures the negative free electrons at different distances from the positive nucleus, but also determines the number of negative free electrons in the atom.

Bohr, a mathematician of note, broke down the final stumbling block to science's complete acceptance of the

electron theory. To explain how the electrons are prevented from flying immediately to the positive nucleus, due to the electric attraction, Bohr endowed the negative electrons with tremendous velocity and depicted them as circulating about the positive nucleus. As thus pictured, the atom forms a miniature solar system, the positive nucleus being the sun about which the electronic planets revolve. The strong centrifugal force generated by the circulation of the electrons is sufficient to keep them in their fixed orbits about the nucleus so long as they maintain their speeds. Thus the stability of the atom is obtained.

In the scientific concept of sub-atomic structure, the material atom is then a misnomer. It is no longer an indivisible particle, but an intricate system of positive and negative electrons. In some mysterious manner the positive electrons are packed together until they form a sphere whose diameter is not more than 1-10,000 the diameter of the atom. The mass of this small nucleus is approximately equal to the mass of the entire atom. About this nucleus and circulating at tremendously high speeds are the negative electrons; some in the nuclear region, called bound electrons; others in the outer limits of the atom called free electrons. Physical and chemical properties, excepting radio-activity and gravitation, are due to the loss or the admission of an electron to the outer ring of free electrons. As to the actual distribution of the negative electrons in the different atoms, or the nature of the forces existing between electrons and the positive nucleus, and other allied questions, there is quite a variation of opinion.

The contention that at last science has discovered the ultimate constituents of atomic structure has been accepted with admiring credulity by many. For the electron's existence proof has followed proof with machine gun rapidity. Since of a necessity physicists and chemists have approached the work of electronic research from widely divergent angles, the second and third speakers propose to present a discussion of the work of these two classes of scientists, and expose the philosophically weak points of their conclusions. The fourth speaker will present to you the latest theory of nerve reaction as built up on the elec-

tron theory, subjecting it meanwhile to sound philosophic scrutiny.

Our thesis affirms that the modern scientific theory of sub-atomic structure is logically consonant with the principles of Scholastic philosophy. It is our contention that neither physicist nor chemist has found anything in sub-atomic aggregates or sub-atomic elements that does not point to the existence of the two-fold principle of Hylomorphism. Though insufficient to explain the reactions of living substances as such, the modern biological theory of nerve excitation logically points to the existence of a vital principle. In a word, we affirm that no branch of scientific research has made any discovery that could force Scholasticism to surrender its time honored position.

Mr. William R. Cullen, S.J.

SUBATOMIC STRUCTURE IN RELATION TO MASS AND ENERGY.

Ever since the remarkable experiments of Thomson and Lorentz the questions of electronic action and of atomic constitution have been of paramount interest in the field of Physics. For nearly twenty-five years theories have been constructed, theories have been shaken by the advance of science, until at the present time in the light of this "New Knowledge" we are confronted with a widely accepted theory, most radical in its design and far-reaching in its effects. The most recent developments in this matter of electronic research have given rise to principles and postulates subversive of the Newtonian mechanics. The very fundaments of our system of Physics are attacked, the conclusions of modern research tending towards an emancipation from practically all our accepted principles, which, we are informed, must be relegated to the groping time of error. We are told that our concept of mass is erroneous, that an entity possessed of mass is not matter in the material sense heretofore considered. The laws of conservation of mass and conservation of energy are repudiated. According to the advocates of the Electron Theory mass is wholly a product of electrical energy and motion: mass may be converted into energy and energy into mass. The impenetrability of matter, an

empirical basis for the idea of extension, is an outcome of the play of attractive and repulsive forces. And finally no hypothesis of a material entity is necessary to account for extension, because energy itself when organized in electrons, atoms and molecules possesses this very property of extension.

Mass and matter are to us almost synonyms. Indeed mass is defined as quantity of matter. Mass is to be distinguished from weight, the latter being the measure of gravitational attraction between more or less widely separated masses. We measure the mass of a body by inertia, that is, by its persistence in a state of rest or motion, by its resistance to any attempt to change that state. This resistance is, in turn, to be distinguished from friction. Inertia may be termed as inherent resistance, while friction and other opposing forces are extrinsic. By energy is understood capacity for work; and by force, anything which changes or tends to change a body's state of rest or motion. Force is the result of activity. Due to indistinct ideas and sometimes to wrong principles, we frequently find in modern scientific literature the term energy applied when force is intended; the term energy used for activity and also for that inherent something by which a body is capable of distinctive activity—for what in scholastic terminology is called the principle of activity.

It is admitted on all sides that both the positive and negative elements of an atom have mass and extension. Yet we find men such as Soddy authorizing statements similar to this: "It is just because the electron has a definite mass—the smallest of any known, one hundred thousand times smaller and two thousand times lighter than the hydrogen atom,—and still is not a material particle, that its chief interest lies."

The distinction between mass and matter, such that mass can be had without matter, owes its origin to the energy concept of mass which in turn is derived from a deduction made by Sir J. J. Thomson as far back as 1881. Thomson attempted to show that from the principles of the electro-magnetic theory the mass of a charged pith ball was greater than the mass of the same pith ball uncharged; further, that the mass of the charged pith ball was a direct function of its velocity. Thomson's math-

ematical equation was incapable of experimental verification at the time, but in 1901 and the years succeeding, Kaufmann, working with β-particles, electrons, shot off from radio-active substances with speeds varying from slow cathode-tube speeds to eight-tenths the velocity of light, concluded that the mass of these electrons did increase with speed. He further concluded that the mass of the electrons was due almost, if not entirely, to the charges carried by the electrons.

Rowland proved that an electric charge in motion is an electric current, the magnitude of which is proportional to the speed of the charge. And since an electrical current which is considered to be due to a drift of electrons along a conductor, opposes, by virtue of what is called its self induction, any attempt to increase or diminish its magnitude,—the electric current or more properly the charges whose motion produces the current are said to possess inertia. Kaufmann's contemporaneous physicists encouraged by artificial inferences from the Theory of Relativity hastened to conclude that since according to their experiments no part of the mass of the electron was measurably mechanical mass, the whole mass must be of electro-magnetic origin. It should be noted that all the experiments on β-ray emanations were concerned chiefly with the ratio of the charge of the electron to its mass. This ratio was not determined directly but by indirect electrical methods, in which naturally electro-magnetic effects would predominate. Then too, it should be remembered that inertia is not mass; merely the measure of mass. Furthermore, the self-induction effect of a moving electric charge is called inertia only by analogy. Inertia is the term used for lack of a more appropriate term. So when we speak of force in mechanics and apply the term force to a D. P. effect in electricity, it does not follow that electrical and mechanical forces are indentical. Equivalence does not connote identity. It does not follow that because the same measure is used in both cases, the things measured are identical. In fact, Kaufmann's experiments and the other experiments in β-particle emanation were not necessary to prove that the so-called electric inertia of a moving charge is a function of its velocity. The inertia of given

mass according to the principles of Newtonian mechanics is a constant quantity. Whereas, it is a matter of simple reasoning from Rowland's demonstration that the inertia effect of a moving charge is not a constant quantity, but a direct function of its velocity, since the current effect, i.e., the electro-magnetic effect, increases with increasing speed.

Now the ratio of charge to mass of an electron is of the order of 10^{17}. This is not certain since it is generally admitted that this ratio may yet to prove to be smaller or even larger than it is supposed to be at present. The tremendous difference between e and m, e being 10^{17} greater than m, serves to cloak any gravitational effects in the experimental methods used. And from Millikan's oil drop experiments it is clear that no mechanical, optical or electrical apparatus for precise evaluation of gravitational effects not of a single electron merely, but of masses of the order of many molecules have yet come into the experimenter's laboratory. The result of all the experiments that have been done with β-rays in relation to measuring the mass of the β-particles simply stated is this: the inertia effect of a moving charge is a direct function of its velocity. And since no identity of mechanical mass with electro-magnetic inertia has been established, the transposition of terms from electro-magnetic effects to statements of general mechanical mass action is unwarranted and unsupported.

But what of the positive elements of the atom? What is positive electricity? Since the mass of the nucleus constitutes the greater part of the mass of the atom, we may say with Soddy that the answer to this question underlies the secret of the structure of matter. Success has attended the efforts of experimenters in isolating and studying what is supposed to be the unit of negative electricity; but the nearest approach to an isolated positively charged unit has been in the form of the radiant helium ion. In the light of modern research positive electricity is a balancing force tending to equalize the negative electricity in an atom. For an atom is considered to be electrically neutral, electrically positive, or electrically negative dependent upon the amount of electrons present in the atom.

Not a very great advance on the fluid theory proposed by Franklin in 1747. But positive electricity is something more than the mere absence of negative electricity. This may be shown in many ways from physical phenomena. However, the simplest example in point is that of hydrogen. The positive hydrogen ion is supposed to be the unit positive charge—the hydrogen nucleus. Now the chemical and physical properties of atomic, i.e., neutral hydrogen are quite different from those of the positive hydrogen ion. All acids owe their acidic properties to the presence ionic hydrogen, a particle as different from the hydrogen atom and from the hydrogen electron as the hydrogen atom is from an atom of a specifically different element. Positive charge cannot be added to positive, negative cannot be added to negative as mechanical strain is to mechanical strain. Two electrons repel with the same force and according to the same law that two positive charges repel or as a positive charge attracts a negative. This electric dualism is left completely unexplained. Positive electricity has been the crux of every electrical theory, and in the present instance it is no more than an abstract term serving as an insufficient mask for almost total ignorance of the character of the structure these theories attempt to explain. In view of these facts, the theories purporting to explain matter in terms of electrical charges or of electrical energies merely "do so by the palpable sophistry of calling two fundamentally different things by the same name."

The mass of the electron, as you have heard, is approximately two thousand times as small as that of the hydrgen atom. The electron theory offspring, the electro-magnetic theory of mass origin, to account for the two thousandfold greater mass of the hydrogen nucleus postulates that the ion shrink to a sphere two thousand times smaller than the electronic sphere. The diagram (4) represents the tracks of alpha-particles shot off from a radio-active substance. The paths can be photographed because they ionize some of the molecules through which they pass. The ions condense water vapor about themselves so that water droplets are formed which can be photographed by virtue of the light which they reflect. Examination of these tracks shows that a number pass as much as 11.3 cm.

through air, subjected to only slight hither and thither scattering due to their encounters with electrons eight thousand times lighter than themselves, suffering only two or three deflections at large angles. These large deflections indicate collisions of the alpha-particles with the nuclei of atoms; the collisions, when they occur head-on, causing the alpha-particle to reverse its direction. It is pointed out by Rutherford and others that these abrupt deflections argue at least one impenetrable portion of the atom, the nucleus; and since the alpha-particles can go so far, these nuclei must be extremely small—even to the smallness required by the energy theory of mass origin. But it is unfair to take these tracks alone as examples. In diagram (12) are shown some others, which indicate that the relatively great momenta of these particles travelling with one-tenth the velocity of light has been overcome; or at least, that their directions are changed after relatively short distances of travel. The law of chance plays a strong part in the distance travelled by these particles.

The positive sphere of continuously distributed electricity of Thomson lends itself readily to electro-magnetic calculation, nor do we meet here as we do in the Bohr-Rutherford atomic theory with postulates and assumptions so subversive of established physical laws. The adherents of the energy theory of mass origin refuse to agree with Thomson, since his nucleus, having a negligible inertia compared to the inertia of the electron would invalidate their theory. Yet Thomson attacking this very problem of alpha-ray emanation is supported by Crowther and others who working independently on C, Al, Cu, Ag and Pt, find their results in better agreement with Thomson's theory; whereas, Rutherford's minute nuclear theory leads the theoretical physicist to the alternative of hypotheses and assumptions, which to say the least, represent the height of mathematical abstraction. In the brief time at our disposal a satisfactory discussion of the Thomsonian theory, as most recently developed, would be impossible. However, in its fundamentals it is substantially that which we have indicated.

Distinct entities are postulated for the positive and the negative elements in the atom. According to the scholas-

tic principles of matter and form every material substance is possessed of a two-fold principle—a principle of passivity and a principle of activity. It is admitted on all sides that both the positive unit and the electron have mass, occupy space, possess the property of impenetrability, have extension. In fact many admit that the electron and nucleus can be expanded and contracted. If it is objected that such an entity capable of distinctive activity, capable of being acted upon and of acting upon other bodies fits the requisites of matter and form the reply is immediate that no such concept is necessary—since energy alone is extended and mass wholly a derivative of energy. Now if this were the case, a neutral atom would be impossible. For atoms have no resultant charge; and if, as is supposed, the sum of the negative charges is equal to the positive charge, this neutralization, if the sense of the world is not distorted, would reasonably obliterate all traces of mass. The neutral helium atom (figure 7) consists of a nucleus and exterior or "free" electrons. The greater part of the atomic mass is associated with the nucleus, in this case composed of four unit positive charges. Now these positive charges with their natural tendency towards mutual repulsion will cause disruption of the atom unless there be some binding force to hold them together. Since this binding force must be of the nature of negative electricity and since there are two "free" electrons exterior to the nuclear region, there can be but two electrons binding and bound by the positive nuclear charges of this neutral helium atom. This attempted explanation is clearly unsatisfactory. For the tendency towards disruption is still present, the repulsive force being greater than the attractive. Even if we consider the two "free" electrons to be rotating this will add to the tendency towards disruption. Let us consider the hydrogen atom. (figure 8). This consists of a single positive charge as nucleus and one "free" electron. This electron is assumed to be in a state of very rapid orbital motion about the nucleus, such that the attractive force is just counterbalanced by the centrifugal force, as in the case of the earth and moon. This assumption however is entirely empirical and is originally taken from a mathematical consideration of the spectra of gases. By the same argument hydrogen should be emitting light

radiation always, even in the dark. Then, too, such an orbital motion of an electrical charge would be accompanied normally by a continuous radiation of energy of continuously increasing frequency, while the electron by virtue of its loss of energy would approach closer and closer to the nucleus. Suppose we have ionic hydrogen in the presence of an electron. There is an attractive effect. In the examples cited the atomic elements tend regularly to coalesce to form a neutral atom. And if this neutral atom be formed solely of energy elements—the union of the elements will eradicate the atomic mass completely. To maintain their position, the energy theorists are obliged to summon a deus ex machina in the form of some purely hypothetical force; or they find no difficulty in denying arbitrarily the application of established electrostatic and electrodynamic laws to sub-atomic phenomena. For instance, it is asserted that the "free" electron approaching the hydrogen nucleus is subjected, at a certain point in its path, to an extremely rapid centrifugal force which, in effect, is a repulsion. It is true that the advance of years and improved experimental methods have caused the modification and not infrequently the abolition of principles considered more or less firmly entrenched. But in the present instance the statement that the ordinary electrical laws fail to hold in the sphere of sub-atomism is the result of highly arbitrary premises. And if we look for demonstration we shall find such as is afforded, based on the application of the very laws whose existence in this fundamental field is impugned.

A further investigation of the application of the electron theory to conduction, to ionization of gases, to thermal conductivity, to the Peltier and Hall effects, to specific heats—demonstrates clearly that something more than an energy theory of matter is needed. And if the solution is attempted along the lines of electro-magnetic theory of mass origin, of extended energy, of crass empiricism, the real nature of the forces at work in the atom and molecule must remain forever barred and bolted.

The illogical nature of the energy postulates might be further confirmed, from a consideration of the prevalent views as to the nature of electricity. Physicists are inclined to the opinion that electricity is some form of ether

strain. In the logical development of this opinion the electric charge is not something discrete but is rather the manifestation of an activity of something charged; in other words, of a charged substance. The shortness of time at our disposal will permit us merely to indicate the connection between electrical charges thus interpreted and atomic constitution and activity. For some years the most radical advocates of the Theory of Relativity have been for the abolition of the ether; but after weighing their artificial and a priori statements against the evidence furnished us by the phenomena of refraction, radiation, interference and diffraction in light and electro-magnetic disturbances, we hold to the ether in physics as to a matter of faith. And if we may be pardoned enunciating what seems to us to be almost a truism, we would say that we firmly believe that the precise nature of the structure of matter and the real nature of the forces at work in the subatomic world will be unveiled only when the relation of matter to ether and ether to matter is securely established.

If we endeavor to clarify the great volume of modern scientific literature by precipitating therefrom the misused and misinterpreted terms, if we filter this from the influence of materialism and rationalism our test will show nothing that fails to square with the specifications of doctrine of hylomorphism. The most reasonable, in fact, the only logical deduction is that these elements are charged entities. For it is admitted that the electron and, by similar reasoning, the positive charge are "definite material granular substances." To repeat what we have said so often these substances must have mass. For it can be shown that a massless particle, if it in any way acquired energy, however infinitesnal, would move at an infinite velocity and would therefore leave the universe behind without lapse of time. These units possessed of mass, extension and impenetrability cannot logically consist of energy alone; for this would postulate the arbitrary denial of existing established physical and electrical laws. And it would lead to a contradiction. For extended energy would necessitate the existence of a principle of activity apart from any activated subject. This would be a contradiction in terms. Even from a physical viewpoint energies as energies, forces as forces, interact only in virtue

of the active principles of the entities in which they inhere. Energies as energies, forces as forces are not directly affected since they are but the expression of activities on the part of the composite entities.

Again if these charged entities are extended, they have "partes extra partes" united in one entity. Hence they postulate a principle of multiplicity of parts and a principle of unity of parts—that is, a principle of passivity and a principle of activity. "The electron theory results in a real and inevitable dualism—a plurality of primorial substances. Practically all physicists admit as elements of the atom—a positive nucleus and negative electrons. These elements are described by the same name—electricity, but are mutually irreducible. Now it is just as easy to conceive the formation of the world starting from a simple primitive dualism as to do so in terms of the 90 or 100 simple elements actually admitted by chemists. At least, such a formation is not inconceivable nor is it a priori impossible." Indeed, it would be more in keeping with the law of cosmic simplicity; and would be an evidence of greater power in the Divine Designer to have evolved the world from a few simple elements.

In this brief discussion we do not wish our consideration to be regarded as entirely destructive in its criticism. An amazing amount of the most painstaking, ingenious and profound research has been undertaken and much has been accomplished. But if this research is to prove advantageous in its fullest sense to this and to succeeding generations, two elements hitherto lacking should be included—co-operation and freedom from the materialistic and rationalistic influences of foreign philosophical schools.

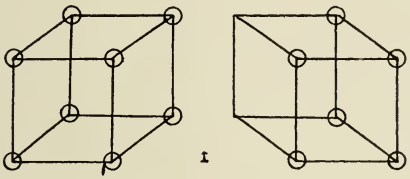
Mr. Walter G. Summers, S. J.

SUBATOMIC STRUCTURE IN RELATION TO CHEMICAL AFFINITY.

No modification of the Electron Theory as yet presented by Physicists has postulated an atom model of sufficient mechanical stability to warrant its acceptance by the Chemist. The Chemist considers that his absorbing interest should center about the number and positions of

Layer.	N	E = 0	1	2	3	4	5	6	7	8	9	10
I			H	He								
IIa	2	He	Li	Be	B	C	N	O	F	Ne		
IIb	10	Ne	Na	Mg	Al	Si	P	S	Cl	A		
IIIa	18	A	K	Ca	Sc	Ti	V	Cr	Mn	Fe	Co	Ni
			11	12	13	14	15	16	17	18		
IIIa	28	Niβ	Cu	Zn	Ga	Ge	As	Se	Br	Kr		
IIIb	36	Kr	Rb	Sr	Y	Zr	Cb	Mo	43	Ru	Rh	Pd
			11	12	13	14	15	16	17	18		
IIIb	46	Pdβ	Ag	Cd	In	Sn	Sb	Te	I	Xe		
IVa	54	Xe	Cs	Ba	La	Ce	Pr	Nd	61	Sa	Eu	Gd
			11	12	13	14	15	16	17	18		
IVa			Tb	Ho	Dy	Er	Tm	Tm_2	Yb	Lu		
		14	15	16	17	18	19	20	21	22	23	24
IVa	68	Erβ	Tmβ	$Tm_2β$	Ybβ	Luβ	Ta	W	75	Os	Ir	Pt
			25	26	27	28	29	30	31	32		
IVa	78	Ptβ	Au	Hg	Tl	Pb	Bi	RaF	85	Nt		
IVb	86	Nt	87	Ra	Ac	Th	Ux_2	U				

Fig. 9



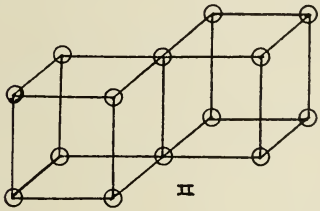


Fig. 10

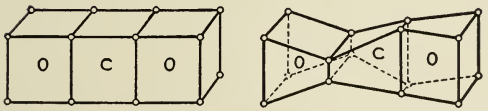


Fig. 11

Fig. 12

the outlying or surface electrons. Unless the number and positions of these so-called valency electrons are more or less fixed the Chemist is at a loss to attempt an explanation of the rigid phenomena of his science. Accordingly, since no hypothesis of the Physicist affords this requisite electronic fixity, chemists have assumed conditions in keeping with their own needs. Permit me to roughdraw the Chemist's very latest atom model.

Taking for granted all that was was established by the introductory speaker with regard to the nucleus, particularly, its composition, its resultant positive charge known as the atomic number and the influence of this charge in determining the number of free electrons in the atom,—we now seek the disposition of these free electrons. The Chemist imagines these free electrons as being distributed through a series of concentric shells of equal thickness and with radii standing in the ratio of 1 : 2 : 3 :4. Each of these shells is divided into a number of cellular spaces of equal volume and symmetrical location. The first shell contains two cells obtained by dividing the shell into two equal parts by an equatorial plane. The second shell having four times the surface of the first shell contains eight cells, the third shell thus contains eighteen cells while the fourth contains thirty-two cells. These cells contain the electrons. Each of the two innermost cells can contain only one electron but each of the other cells is capable of holding two. There can be no electrons in the outside shell until all the inner shells contain their maximum number of electrons. The assumption is here made that two electrons occupying the same cell are at different distances from the nucleus and thus each shell containing its full quota of electrons consists of two layers. Therefore, as parts of the atom, we have shells, layers, cells, electrons and nucleus. Now as to the forces at work—the electrons in the outside layer tend to line themselves up, in a radial direction, with those of the underlying shell because of a magnetic field probably always to be associated with electrons bound in atoms. This attraction may be more or less counteracted by the electrostatic repulsion between the outside electrons and those in the underlying shell. The electrons in the outside layer also repel each other and thus tend to distribute themselves among the available cells so as to be as far apart as possible, probably at the corners of inscribed cubes or tetrahedra. The actual positions of

equilibrium depend on a balance between these three sets of forces together with the attractive force exerted by the nucleus. It is evident that in a structure of such complexity an infinity of mathematical inter-relationships is possible, but for our present purpose suffice it to state that the properties of atoms are determined by the number and arrangement of the electrons in the outside layer, and the ease with which the atoms are able to revert to more stable forms by giving up or taking up or sharing their outside electrons with atoms.

The foundation of this theory, which we may call Langmuir's extension of Lewis's cubical atom, is that vast store of knowledge of chemical properties and relationships summarized in the Periodic Classification of the Elements, the most important generalization of the facts embodied in the science of chemistry. Diagram No. 9 represents a modification of the Periodic System that has been devised by Langmuir to illustrate the essential points of his theory. From the experimental evidence described by the introductory speaker, Moseley has shown that the elements in the periodic system are not plotted or arranged according to the order of their atomic weights but according to the order of their x-ray spectra or what is called the atomic number, which according to Rutherford represents the number of positive charges on the nucleus of the atom. If this be true, the Periodic System shows the relationship between the properties of the elements and the nuclear charge of the atoms and this latter is presumably equal to the number of free negative electrons external to the nucleus. The numbers forming the first horizontal line denote the number of electrons in the outside layer of the atom. These are the valency electrons of the Chemist. The first vertical colume gives the index number of this layer. Thus Boron has 3 electrons in the IIa layer, Chromium has 6 in the IIIa layer. Now the atom model we have outlined is supposed to explain the periodic properties of all the elements. In this explanation two assumptions are fundamental. First, the pair of electrons in the Helium atom represents the most stable possible arrangement of electrons. Secondly, the next most stable arrangement is the group of 8 such as forms the outside layer in the atom of Neon. This stable group is called the octet. Let us give an illustration or two of the way in which thousands of properties are explained:

(1) The inertness of the rare gases is a patent chemical fact—they are the chemical bachelors, avoiding all companionship with the other elements and being devoid of all affinity. Now a glance at the chart shows that in the case of these elements the outer or surface layer is saturated, i.e., all the cells contain an electron, hence these atoms represent the maxima of stability and electroneutrality. Accordingly, there is absolutely no tendency towards other atoms or electrons, in other words these atoms are chemically inert. (2) The most active metals chemically are the alkalies. Why? Let us examine the structure of the Na atom as characteristic of the family. Atomic Number=11 therefore 11 free electrons. First shell, 2 of course. Second layer=8. Third layer=1 electron. The properties of Na are determined almost solely by the ability of its atom to give up this one electron and thereby revert to the more stable structure of the Ne atom. Now the Na atom when it loses this electron will become a Na-ion. Hence the great tendency of Na to the ionic state, which accounts for such gross phenomena as solution tension, position in E. M. S., etc. The fact that in the family itself the chemical activity increases as the atomic number increases, is explained by the fact that the at. vol. increases and hence the force with which the atom holds its surface electron is smaller, since it is exerted through a greater distance.

(3) At the other extreme of the Periodic System we have a familiar family of elements, the halogens. These elements also form ions readily but the ions formed are negative, i.e. anions. Why? Let us look at the structure of the Cl atom. Atomic number=17. hence 17 free electrons. First shell=2. Second layer=8. Thiry layer=7. Now the nearest stable form for Cl to revert to is the atom of Argon. To do this it must take on one electron thus saturating its surface layer and forming of course a negative ion. Given this explanation of the formation of Cations and Anions the Chemist is in a position to apply all the relations afforded by the Ionic Theory, the modern interpreter of chemical phenomena.

Thus we see that this theory explains ion-formation by the loss or gain of surface electrons which in turn is due to the tendency of the atoms to revert to more stable subatomic structure—the rare gases being in every case the

ultimate goals. But what about the chemical properties of these ions, and moreover, what about the chemical properties of atoms in the non-ionic or neutral state? All these chemical properties must be and are explained by the electron theory. Here, however, illustrations are entirely unnecessary. If the Chemist is asked his last reason for any one specific mode of chemical behavior of a given atom, he answers that it is due to the peculiar chemical affinity resident in that atom. All specific chemical properties of an element depend upon the chemical affinity of that element and the success of any theory essaying to explain these properties may be measured by its success in explaining chemical affinity. It is true that the nature of chemical affinity is unknown but it does seem necessary to assume that it is a function, in some way or another, of the internal energy of the atom. Let us see how this function of internal energy, this proximate cause of chemical reactivity, is explained by the chemical hypothesis we are considering.

One additional fundamental postulate is now necessary and it is this: Two atomic shells are mutually interpenetrable. Assuming this possibility and recalling the fact that the shells of all atoms except those of the inert gases are unsaturated, we see immediately how necessary it is for the atoms to share their electrons with each other if the tendency to greater stability of structure is to be satisfied. Analysis of this hypothesis, therefore, reveals the fundamental reason why atoms unite to be the same as the underlying reason for ion-formation, i.e., the the constant tendencyto revert to the more stable form of surface structure such, for example, as the octet, or electrically speaking, to the zero of polarity. Before illustrating the hypothesis it might be well to indicate the cause of its present popularity. "Ever since the first suggestion of Helmholtz numerous efforts have been made to explain chemical combination by the assumption that in the formation of a compound some of the electrons of one atom pass completely into another atom and that the different charged parts of the molecule thus produced are held together by electrical forces. Such theories have proved entirely inadequate except in the explanation of the strongly polar type of compounds, such as the acids, bases and salts of inorganic chemistry. On the other hand the classical basis of struc-

tural organic chemistry has been the Valence Theory. Each of these theories contain certain elements of truth and yet they have always appeared to be mutually exclusive. Now with the interpretation employed by Lewis and Langmuir these theories complement one another. For, according to this hypothesis, it is not necessary to consider the extreme types of chemical combination corresponding to the very polar and the very non-polar compounds as different in kind, but only as different in degree. Let us illustrate."

Diagram No. 10 represents a molecule of Iodine as completely ionized, (Fig. I) as it undoubtedly is to a measurable extent in liquid Iodine. One atom contains eight electrons in the surface layer, the other six, whereas in the neutral state each contains seven. Without ionization we may still have one of the electrons of one atom fitting into the outer shell of the second atom thus completing its group of eight. But at the same time an electron of the second atom may fit into the shell of the first thus satisfying both groups of eight and giving the form represented in Fig. 11 which is the predominant and characteristic structure of the halogens. In the solution of this problem the theory of Lewis and Langmuir has shown its greatest serviceability. For, notwithstanding the symmetry of the form in Fig. II, if the two atoms are for any reason tending to separate, the two common electrons may cling more firmly sometimes to one of the atoms, sometimes to the other, thus producing some dissymmetry in the molecule as a whole, and one atom will have a slight excess of positive charge, the other of negative. This separation of the charges and the consequent increase in the polar character of the molecule, will increase as the atoms become separated to a greater distance, until complete ionization results. Thus between the perfectly symmetrical and non-polar molecule in Fig. II and the completely ionized and polar molecule in Fig. I, there will be an infinity of positions representing a greater or less degree of polarity. Diagram II presents one illustration of the theory:—Suppose we wish to explain the union of one atom of Carbon with two atoms of Oxygen to form a molecule of Carbon Dioxide. The Carbon atom contains 4 surface electrons. Each Oxygen atom contains 6 surface electrons. We have, therefore, all told 16 free electrons. The tendency of each

atom is to form an octet and this tendency causes the 3 atoms to combine in such a way as to satisfy the tendency Evidently this can only be done by a sharing of electrons. How many pairs are shared? Three octets demand 24 electrons. We have 16. Evidently the number of pairs that must be shared is one-half of the difference, or four. With this knowledge we can represent not the shape of the molecule, which it still doubtful, but the manner of combination. The second figure represents the pairs shared as being drawn together as they very probably are. This will serve as a simple illustration of how the theory is applied. It gives, however, no idea of the exquisite ramifications of these fundamental postulates when applied to the higher and more complex atomic combinations. The principle though is always the same.

Now, then, let us move away from the narrowness so often born of specialization and take an honest view of this Electronic Theory, first, from a scientific angle and then from an angle of right reason. Scientifically, the theory is woefully insufficient. We do not say this because of the hundreds of facts it fails to explain—this would be unfair since the theory is as yet only in the formative period,—but, because, when we examine the matter scientifically it seems hard to believe that two bodies, no matter how small they may be—two atoms for example—can undergo an essential change of their properties merely because they are placed in new conditions of reciprocal attractions. Chemical phenomena are of a very special nature and cannot consist solely in an exchange of attractions. This constitutes a very weak point which has enabled the adversaries of the atomistic theory to reject the ancient hypothesis of Dalton because it could not explain the differences which exist between the properties of free elements and those of their compounds. It seems scientifically logical to believe that the essence of the chemical phenomenon is a modification of the internal structure of the atom and that this modification the atom undergoes at the moment of combination. The atoms in the molecule may be juxtaposed or not, this is another question, but certainly the internal structure is no longer the same as in the free atom. Hence from a purely scientific angle we would say that it is our opinion that to comprehend the essential part of the chemical phenomenon it

is not sufficient to take into consideration electrostatic or electrodymamic attractions alone; whatever the theory one may formulate with respect to the nature of chemical affinity, we believe it is necessary to consider a coefficient which must be especially made manifest, even though it may be comprised implicitly in some one of the hypotheses we have mentioned. This coefficient is related to that character of the chemical phenomenon which has always served to define it as a whole and which resides in the change of the properties of a compound with respect to those of the constituents.

Finally, if we view the electron theory from the angle of right reason once more we are forced to admit its insufficiency. In order to determine the nature of chemical affinity, two facts demand explanation: first, the process itself of chemical combination with its resultant new substance, secondly, the selective nature of the process, why does A unite with B to the exclusion of C and D though they too are in the field of action? This latter aspect of chemical affinity has never received even a scientifically satisfactory explanation and yet right here undoubtedly lies the secret of chemical affinity. The former fact, the process of combination is insufficiently explained because between the effect produced the essentially new substance and the cause postulated tendency to stability particularly to surface saturation there is no proportion.

To avoid any misconception let me remark here that we do not wish to appear destructive in our criticism but we feel that it is essential to make clear the fact that these theories are insufficient. Why? Because these theories in present-day scientific literature are playing the role of premisses and from them as premisses are being concluded sweeping assertions about the ultimate constitution of the atom. Some of these conclusions are illogically drawn and hence no scientific knowledge is required to give them the lie; others however proceed logically and are in themselves illogical only if the premisses can be shown to be insufficient. Let us therefore in conclusion take this hypothesis as it stands and see what are its logical consequents. The atom is presented to us as a veritable network of complicated and complex forces and the stability of the valency electrons, so necessary to the Chemist, depends on an exact mathematical adjustment of these forces. Now take away one of these electrons, or

add to such a syestm the influencing forces of another electron, or bring together two such systems and cause them to share each other's electrons, and what must—by all that we call law—immediately follow? A complete internal readjustment! And if we note the significant but apparently neglected fact that these forces are part and parcel of the atom, this readjustment must proceed throughout the entire atom even to the nuclear charge which in terms of the theory is the ultimate and chief coordinating and influencing force. Of course we now have in certain aspects of radio-chemistry experimental proof that the nuclear charge is not the ultimate active principle, but hypothesis has not caught up to these facts, facts which future modifications of the existing theory must explain and facts which point indisputably to a "radix proprietatum" more deeply rooted than the nuclear charge which is admittedly a resultant. However for our present purpose it suffices to have shown that the hypothesis, as it stands, points to an underlying, coordinating, dtermining principle of activity. Moreover, forces adjusting themselves, forces interacting, demands that there be another principle in the atom, for, as you have heard before, energies as energies, forces as forces, do not interact but only in virtue of the active principle of the entities in which they adhere. Energies as energies, forces as forces are not directly affected since these are but the expression of activity on the part of the composite entities. Then, too, there has been up to the present no hypothesis advanced, no matter how speculative in its postulates, which imagined an active principle of what we call mass. Attempts have been made to pervert our solid notions of mass, as the preceding speaker has shown, but what we understand by mass has never been ascribed to an active principle. Recently in the enthusiasm that followed the discovery of at. nos. the physical mathematician arrived at the conclusion that at. wts. are a linear function of at. nos. and he wrote the equation for the line thus making mass a function of energy. Still more recently, however, in the course of exhaustive studies in the products of radioactivity, the Chemist discovers that there may be several elements of the same at. no. with different at. wts, the isotopes and thus the mathematician's straight line is broken. Indeed this one fundamental chemical fact when supplemented by

the evidence you have heard from the field of Physics points logically to another ultimate principle which in its relation to the energizing principle is passive and determinable. All of this is in agreement with the present hypothesis which admits certain properties to be beyond the influence of even the at. no. and is confirmed by the very law that makes Chemistry possible;—conservation of mass.

Thus in these days of inferences and deductions we too feel justified in drawing our conclusion that in the ratio in which the electron theory has in its essentials caught up with the remarkable discoveries of our decade, in that same ratio does it logically point to the two ultimate principles of matter and form demanded by Scholastic Philosophy.

Mr. George F. Strohaver, S. J.

SUB-ATOMIC STRUCTURE AND THE VITAL PRINCIPLE.

Since the organs of the living body in the exercise of their several functions depend upon or are governed by the reactions of either the central nervous system or the sympathetic nervous system and since of all living tissues, nerve tissue appears both histologically and physiologically to exhibit the highest development of specialty, we have chosen it as a subject for consideration in connection with the electron or sub-atomic theory of the constitution of matter.

The difficulties in the way of submitting living tissues to the same procedures of physical or chemical experimentation, has given rise to two methods of investigation in nerve physiology; one of direct experimentation on the nerves themselves and the other, successor of the first, of experiment upon the living body in general, the results obtained being applied to the nerve as a living substance.

We may say here that compared to Physics and Chemistry the science of Biology is in its infancy as regards both the histology and the action of the nervous system. We are but laying the foundation of our knowledge on the results obtained by what are after all, only gross experiments; results consisting principally of end reactions and not in primary or intermediate reactions. Hence the

vagueness of statement and multitude of assumptions encountered in the attempted explanations of nervous phenomena, defects which render it almost impossible for us to lay hold upon any definite exposition of a Theory purporting to solve the mechanics of Living Things in terms of the Electron Theory. In the science of Experimental Physiology above all others, the unconscious tendency of devoted investigators to observe what they wish to find, seems to be most difficult to control.

Nevertheless, experimenters up to date have generally and consistently tended to accept the findings, such as you have heard concerning the constitution of matter and have either taxed themselves to make the reactions observed in living substances fit in with these findings or with these findings in mind have so conducted their experiments that the results will prove these findings anew; showing that living substances can be controlled according to the laws of Physical Chemistry. Thus the theories of the reactions of the nervous system are constantly being modified or brought up-to-date and now-a-days tend to be based on the ionic or electron theory of the constitution of matter. He may express the modern attitude thus:

We know that what we call living substance is matter. Its "livingness" can only be arrived at by so considering it and proceeding little by little, as our knowledge gained by experiment grows in extent, to the conclusion that the difference between living and non-living substance can be resolved completely by the findings of Physics and Chemistry. Vital manifestations, therefore, will be found to be only variations, now unknown, of the same elements and energies more or less familiar to us at present in simpler substances. No matter in what way the findings as to the constitution of these simpler substances may have to be modified as time goes on, the constitution of living substance will never be found to be at variance with them.

Now it is obvious, as we said before, that living tissue cannot be subjected to fine analysis and still remain living. If it be so subjected the results must fall within the province of either Chemistry or Physics as in the case of any other non-living matter. The Physiological method of study is therefore the only one available for living substance *as such*.

The classic physiological experiments of Galvani, Nobili, Matteucci and Du Bois Raymond, (which demonstrated that the nerve, like living tissue in general, is, under special conditions the seat of electro-motive forces) formed the foundation of the innumerable researches, physical, chemical and histological, whose resultant wealth of data furnishes the facts upon which the various hypotheses concerning the internal mechanism of nervous reactions have been put forth.

In the beginning these hypotheses were built upon the supposition of the identity of electricity and nerve activity and the results of experiments were so explained. Helmholtz gave a fatal blow to this assumption when by exact physiological methods he demonstrated that conduction in the nerve proceeds at an incomparably slower rate than electrical conductivity. Thus for man, Helmholtz determined an average of 30.35 meters per second—a velocity much less than that of the propagation of sound in air. In consequence of this fact and of more refined and extended methods of investigation, the purely electrical theory has been long abandoned. We can affirm, however, from experiment, that the activity of the portion of nerve when stimulated is closely associated with its electrical negativity (on the galvanometer) and that the conduction of this activity or excitation is in close relation with the wave-like propagation of the excitation, which is called the "current of action," observed in the nerve when stimulated. Electrical stimulus is one of the most powerful exciters of nerve activity and plays an important part in excitability. Consequently it seems possible that the action current of nerve is one of the causes of the conduction of the exciting impulse and not merely an accidental or accessory phenomenon. Therefore "today it is quite generally admitted that the conduction of excitability is caused by a physico-chemical process in the living matter of the axis cylinder, which process is propagated from one segment or portion to another like a spark—one segment or portion being excited by the next as though the state of the active portion acted as a stimulus on the inactive" Luciani. With this in mind we shall consider the modern explanation of, first, Excitation, second, Conduction, based on the Sub-atomic Theory.

If we conceive the nerve to be in a state of rest, which connotes, according to this theory, a certain state of molecular equilibrium continuously maintained, and this molecular arrangement be subjected to the influence of an exciting stimulus, the course of excitation begins at the very first alteration of this arrangement and proceeds until the equilibrium is re-established. Nernst has advanced the theory that the application of an electrical stimulus produces an alteration of the ion concentration on the surface of the living substance. Now, all protoplasm possesses the property of semi-permeable membranes and we know that changes in ion concentration invariably occur when an electrical current flows through two electrolytes separated by a semi-permeable membrane. Since the state of the living protoplasm during rest is one of a certain molecular arrangement, it follows that such a change in ion concentration must be followed by a chemical rearrangement or process in the living substance. The first impetus for all succeeding and progressive alterations throughout the system is furnished by the stimulus, in this case electric, which brings about an alteration of ion concentration on both sides of the semi-permeable membrane represented by the surface of the protoplasm. The findings of Physical Chemistry are the foundation of this theory according to Nernst. However, we are not justified in extending these phenomena attendant upon applied electrical stimuli to the general explanation of the primary alterations produced by all stimuli on the living substance. Do we know of any general responses in the form of alterations in the living substance which are brought about by an exciting stimulus? Yes, and these are the chemical alterations in the metabolism of rest in the living substance.

In considering the two stages of metabolism, assimilation and dissimilation, experiment shows that nearly all stimuli produce a dissimilative excitation; a disturbance of the molecular arrangement, which results in a breaking down of the then existing combinations. The only primary assimilative excitation is the formation of living substance occurring as a primary result of stimulation following the introduction of food material. Therefore, the great mass of exciting stimuli produce an acceleration of dissimilation. The question now arises, by what means

is this labile state conditioned? According to the modern school represented by Verworn, it resembles the process in the disintegration of explosive combinations. Verworn states that iodid of nitrogen, for instance, in a manner similar to that of the living substance in a state of metabolism of rest, constantly disintegrates, even without the influence of a stimulus such as an impact would give. The disintegration is enormously increased by an impact. An explosion follows. In like manner the metabolism of rest is explosively excited by the stimulus, and the transformation of the energy involved likewise bears a similar relation. We note well the point made here. An "exothermic formation of energy can only occur in a chemical process when the chemical affinities which are to be combined are stronger than those which have been separated. When this is brought about by a stimulus, such as an impact, which in energy value is out of all proportion to the energy liberated by the explosive process itself, we have an instance of the conversion of latent chemical energy to kinetic energy." Thus the principle of the excitation process in living substances, in comparison to that of an explosion, is founded on the same law of dynamics.

Now we know that there occur chemical changes in such explosions—first, synthesis, such as the production of water from the explosive combination of the simple gases O and H, which results in the formation of a more complex molecule, because the weaker affinities in the atom are separated and stronger affinities combined, and second, cleavage or disintegration of complex molecules to form simpler. The explosive disintegration of nitroglycerin is given as an example of this, where the hydrogen atoms loosely combined with oxygen, and oxygen atoms loosely combined with nitrogen, enter into stronger combination with carbon, so that water and carbon dioxid are formed and N and O are set free. According to the school we are speaking of, this last type of chemical change is realized in the living substance. We know that living substance contains loose, complex molecules, and we know that the ordinary functional activities of living substance are attended by the exhibition of products formed by the consumption of these organic combinations. Thus the metabolism of excitation can scarcely be different, except

in intensity, from the metabolism of rest. Thus it is clear how the living substance suffers excitations, and since nerve tissue is living substance we may assume that this is the way in which excitation in the nerve occurs.

The process of excitation being thus explained, we turn to the consideration of how this excitation is conducted along the nerve fiber, for this is really the essential point in all explanations of nerve activity. We shall see that it is explained as a process of physico-chemical disintegration of the complex molecule of the nerve substance, with electricity assigned to the part of mediator or catalyser in the disintegration.

A salient fact in connection with experiments on the action current of a nerve is the observation that in fresh medullated nerve no decrease of intensity of excitation occurs during its course from the point of stimulation along the length of the nerve. If two unpolarizable electrodes are applied to the nerve and connected to an apparatus for testing the current, and a tetanizing current is applied to one end of the nerve, no difference of potential is observed between the electrodes. A difference of potential would occur if the excitation, with its current of action, suffered decrement in its way from one to the other point. This fact shows that the medullated nerve, under ordinary conditions, exhibits neither a decrement of its conductivity nor of its irritability, and this means that excitation is conducted with the same intensity with which it started, and at a constant rate throughout the entire course of the nerve. How is this decrementless conduction to be explained? We remember that the primary breaking down of the complex molecules at the point of stimulation acts in turn as an exciting stimulus upon the neighboring portion of the living substance, which in turn undergoes a similar breaking down. The decrementless conduction of this excitation indicates that in the ultimate nerve fiber the same number of specific molecules are broken down in the same manner at every cross section as at the point of stimulation, with the result that an equal amount of energy is set free at every cross section to stimulate the next section. This supposes also that all the molecules capable of disintegration are broken down. If it is assumed that only a certain per cent. of such molecules are disintegrated, then it would be impossible to conceive of a molecular structure of the nerve in which this

would take place without decrement. We cannot deny the fact of decrementless conductivity, and we cannot deny the molecular constitution of the nerve unit if the electron theory is true.

"Now," continues Verworn, "from the investigations of physical chemistry on the properties of semi-permeable membranes, we know that such membranes have a selective action on the diffusion of dissolved substances in such a way that two solutions separated by a semi-permeable surface do not follow the known laws of diffusion, but are altered in that certain substances, in contrast to their rapidity of diffusion, pass through the membrane or are prevented from entering by the latter."

This also applies to the ions which are dissociated in dilute solutions. If the surface exercises a selection in such a way that the positive kations are allowed to pass through, and the negative anions held back, a difference of potential must exist between the two, and in this manner an opportunity occurs for a galvanic current. We know that living protoplasm, because of its colloidal components, possesses in common with all colloidal substances on its surface the properties of semi-permeable membranes. Between this surface, therefore, and the contained medium there is always the opportunity for differences in potential. We know, further, that protoplasm represents a mixture of colloidal substances and actual solutions, with a neurofibrillar network which gives a picture under the microscope of the foam structure described by Bütschli.

Given, then, the disintegration of complex molecules, which we must assume as taking place as a result of the stimulus of excitation, substances are formed which are subject to electrolytic dissociation, and the anions and kations liberated must tend to be diffused from the place of their separation. Their diffusion is restricted by the protoplasmic network. The positive ions may pass through, but the negative ions may not, thus bringing it about that the reticulated substance is the seat of electrical *discharge*, which in turn gives the impact to the breaking down of new molecules with the occurrence of new potential differences. Thus the disintegration is extended farther and farther along the nerve. Thus it is seen that the activators, or catalysers, which bring about the extension of

the breaking down of molecules from cross section to cross section are osmotic and electrical energy. So far Verworn.

Such, in brief, is the modern theory of intimate nerve action based on modern physical and chemical concepts. As to its demonstrative value in the science of living things, we may say that very few investigators have committed themselves to any such definite expression of their minds in the matter. It will be noted that the deductions are based on analogies drawn from the action of substances admittedly different from living substances. We maintain that these deductions will not hold in the case of living substances *as such,* because we cannot admit that experiments done on inorganic substances, or on portions of substance removed from the living being and hence in an abnormal state, can be referrred directly to living substances in normal union with the living being. Similarity of result does not necessarily argue either to similarity or identity of origin. A quantity of lifeless substance, such as a metal, may logically be taken to embody all the characteristics of that substance wherever found, but a quantity of substance taken from the living being cannot logically be taken to represent living substance *as such,* for it is an abnormal state. Physico-chemically treated living substance, such as protoplasm, cannot be called living, for it is dead. Histologically treated, the pictures are those of dead protoplasm altered by reagents. Physiologically treated, only comparatively gross results of the intimate mechanism can be obtained. Because we can control living substances physio-chemically, it does not follow that they are only or purely physico chemical in nature when in their normal state. Exceedingly little is known of the properties of colloidal substances, and in the histology of the nervous system we must confess that no matter what theory we like to hold concerning the structure of protoplasm, we do not know its intimate texture in the natural state. Indeed, Ramon y Cajal states that in his opinion "a great portion of the spongioplasma is only an artificial production."

More specifically, however, the theory as outlined fails in its application, and its very failure points to the presence of the principle it strives so carefully to deny—the Vital Principle. Under normal conditions, functional ex-

citation is at once followed by a train of secondary processes which Verworn himself calls—since he is forced to do it—the "self-regulation of metabolism." We have seen that the theory supposes that the normal metabolism of rest is disturbed by a stimulus with rapid disintegration of the complex, loosely combined molecules of the protoplasm. If this represents a state of activity, and if it is to be of service to the body, and if the living substance is to be kept as such in any consistent state of being, no one can fail to see that after such a state of activity it is absolutely necessary that the organism be rendered again capable of reaction. As a matter of fact this process of recovery occurs in the nerve with astonishing rapidity, and this supposes that the materials necessary for building up or reintegrating are always at hand and in the most available form. Thus the question arises, how is it that the material lost by this disintegration, and used in the production of energy in the living body under normal conditions, is always replaced in just the proper amount to establish again the antecedent metabolic equilibrium? Can we ever understand in a purely mechanical sense the self-regulation of metabolism? All investigators now admit that this principle of self-regulation is restricted to living substances. Thus we have a single system which is at the same time capable of disintegration and self-reintegration—an immanent persistency in recovering a temporarily lost equilibrium. We might admit the purely mechanical explanation of this phenomenon if we could admit that an energy whose primary effect is a disintegration, which is called activity, is at the same time an energy producing a state of repair, called metabolic equilibrium, without the introduction of any new energy to account for it. If a new energy comes into play, where does it come from? Not "ab extra," because the system is autonomous. Therefore, "ab intra." Can we maintain that no new energy comes into action? Then we must admit that one and the same energy produces almost simultaneously two opposite effects—disintegration and reintegration. So long as investigators persist in specifying physiological reactions, not by the nature of the reacting organism, but by the stimuli that bring about the reaction, so long will they fail in answering this difficulty. The analogy of states of chemical equilibrium in the inorganic

world will not hold here, because no such system is known in physics or chemistry. A chemical change connotes the loss of identity of the reacting substances and the production of an entirely new and different substance. In living organisms activated or stimulated by chemical agencies there is no such essential change—the entity remains the same.

Consequently, we maintain that the application of the sub-atomic theory to living substances *as such,* in this case shows a defect which points logically to another power which we call the Vital Principle, since it is exhibited only in those beings known as living.

In conclusion, out of justice to serious investigators, men of reputation, we must state that there is among them a realization of the fact that unless we know the character of the nerve impulse in simple conducting tissue, such as a peripheral nerve fiber, it is of no value to speculate on the nature of the reactions or modifications of the central nervous system. There is also a change towards considering excitation and conduction not from the chemical or physical viewpoint of the nature of the nerve impulse, but from the viewpoint of the mechanism by which the impulse is made to fulfil a useful purpose in the living body.

Speaking of the results of experimental neurology, E. D. Adrian says: "They have already led to theoretical results of some interest, but any advance on these lines must needs be a slow business, since it is limited by our very imperfect knowledge of colloidal phenomena, and, although this need not deter us, it may turn out in the end that the vitalists are in the right when they assert the impossibility of describing vital processes in terms of the laws of mechanics." Brain, 1918. Vol. XLI, Part I, page 24

MR. HENRY AVERY, S J.

After the close of the Scientific Academy His Eminence and many of the extern guests departed to sing the praises of the Jubilee in their own communities, and supper was more of a Woodstock affair.

All day a center of interest was the revolving book rack, just outside of the House Library. This was solidly packed with the books and other publications that had been published by Woodstock and members of her faculty

during these fifty years. This collection contained a complete set of the *Woodstock Letters,* whose pages are filled with the doings of Alma Mater's sons in the fields anear and afar.

The Solemn Benediction held in the Domestic Chapel at 7.45 that evening was unique in the history of the Society in America. For the Provincial of New Orleans was celebrant; the Provincial of Missouri, Deacon, and the Provincial of Canada, Subdeacon. And in case another Major Superior was needed to honor The Master of Woodstock that evening, there was our own Father Provincial in the front pew.

Wednesday, November 19.

The closing day began with a Requiem Mass, sung by Father Provincial, for the repose of the souls of all old Woodstockians.

During the morning hours our Jubilee Guests grew reminiscent and Father Dooley, who is writing the history of this Collegium Maximum could add several interesting chapters, nay, volumes, to that history by embodying these tales of the 'men who marched before us.' Only the bell for noon examen partially closed those flood gates.

The All-scholastic Orchestra, Father Storck vigorously leading, played during the noon banquet, and towards its close the songs of the schools of the Province were sung. From venerable Georgetown's 'Sons of Georgetown' to recent Regis' 'Come Along, Fall In,' all were given by the religious alumni of these educational centers, and then 'Dixie' was added in honor of the New Orleans Provincial, and 'A Little Gray Home in the West' for the benefit of Missouri's Provincial,

Here Mr. Leonard Feeney stept into the middle aisle and recited his beautiful elegy for Woodstock's Triumphant dead.

THE LITTLE ROUND GRAVEYARD.

We praise Thee Father, who are in Heaven, for frailness and flowers:
The hush of the noon: the blown breeze and the soft breath of the sun;
For pale things and modest things; and the dim of the mighty hours—
The soothing dark, when the glare of the day is done.

We praise Thee for the cottage lamps that shine on a quiet hill,
Or the mooniness of the skylark's nest where her fledglings sleep afar:
But, oh, Bright King of Gentleness—may we remember still:
Thou art the God of thunderbolt and star!

Fragrance tells in a low voice how tender are Thy ways
Whose tears fall in a cool shower lest the rose's lips be dry;
But there is a shout of fire when a lightening rent displays
A thread of Thy garment caught beneath the sky.

For Our Lord God is a strong God—and His thoughts are mighty things,
And the light that is burning the sun to death was fashioned in His hand.
His breath is the wind that lifts the seas—His voice in tempest rings;
And in His throne-room great Archangels stand.
From the sweet mourn of a woman's voice He ne'er would turn His face;
And He loves the clear white prayers that flow from a child's stainless breath.
But when a strong man kneels to God, the earth's a sacred place,
And Heaven's music hall grows still as death.

There is a graveyard that I know, with never a bird's sweet lay;
Where never a mourning wreath is laid—and never a tear has flown;
Where children pass by a railed fence—but never a child to pray
For the dead who lie dark shrouded and alone.

Oh! manhood has gallantly gone; and breasts have lost their flame:
Quenched in an urn of dreamy death and damp fallow land:—
Old priests in their long stoles—white—straightly lain:
And the withering splendor of a young priest's hand.

Green hills rise and valleys droop to hold a yellow stream,
Ever anon, anon and ever, in the slow wash of the wind:
You say they sleep a worthless sleep and dream a worthless dream:
Ah! weep not, traveller—but do not be unkind!

Up from these ashes goes a flame—a red mystic ghost:
'Tis the sinner's secret—here burnt and never to be told.
Sometimes you'd fancy you might hear the sound of a breaking Host
Whenever the dead twigs crackle in the cold.

The woodland stirs with a Latin prayer; the trees in black are bound:
And bordered round with a gold fringe the leaves turn one by one.
The office of Virgin, Confessor, are sung in a windy sound:
And nature bids the breviary prayers go on.

'Hillock of green and hillock of green with coverlet stretching wide—
Oh, what a garden this land would make if one were planted here:
For up from the priestly dust that drank the Wine from Jesus' side
Might not the reddest rose in the world appear?

A little shower of grave stones stand along in a circled row,
With many a shade of whiteness, and a name carved above:
Names no race will ever wear—no generation show—
Names that are cancelled in a mighty stroke of love.

Dark-lanterned mariner who steers your ship of night
Where decks are strangely littered with the tread of ghostly feet,
Your prow turns golden in the moon—your sails a magic white—
There is no death if death but be complete!

'Tis only half-way dying that makes life's chalice sad,
This is the sermon told from stars to the dull sod beneath;
But they who have gone in nakedness, in wondrous light are clad,
They taste and see how sweet are the depths of death.

Death to them was a little maiden with deep and wondrous eyes,
With dark hair and white lips—and an accent soft and mild:
Daughter of doom—and yet she sang of life, of Paradise—
And lent to men the vision of a child.

Windows were for looking thru to watch the Heavens fair;—
Halls went curving chapelward, where saintly feet have trod.
Rooms were a battlefield for men to struggle at their prayer:
And all things were a ladder unto God.

Music was a rift of joy re-echoing from Heaven,
A lost shred of fair delight from Lady Mary's choir.
They rendered beauty unto Him from whom it first was given—
Now beauty is a thing beyond desire.

Dear God of lonely graveyards—take lovliness away:
Take every bud and blossom; and radiant birds that sing!
Place them where the timid sleep or the weak are laid for aye—
These want no tears and need no sorrowing.

Let them be stripped of the glare of death, of honor and of fame,
Their tomb will be a token of what their lives have been:
Let the great, lone, eternal Heart of God its tribute claim:
The beautiful, silent, faithful love of great, strong men!

Then began the speeches. Father Rector arose at his place to the right of the three provincials and said:

FATHER RECTOR'S ADDRESS.

Rev. Fathers and Dear Brothers in Christ: Of those who were on the benches here in '69, a few have returned to tell the story of Woodstock 50 years ago, and that story will be light and inspiration to us in the years to come; but of the faculty of '69 none will ever come back to us to tell us what their visions, their hopes and their fears were when Woodstock first opened her doors. There is only one survivor, and he is now an old man in his eighty-ninth year, "fractus bello," and he is living in the Far West, unable now, owing to age and feeble health, to make the long journey across the continent. I sent him a most pressing invitation to return for this occasion to the spot where for our good he spent so many of the best years of his prime. But he answered in a letter so characteristic of him that greatly as he would desire to see Woodstock again, and especially on the occasion of her golden jubilee, yet, owing to weakness and failing strength, he could be with us only in spirit; so he sends us his greetings. They are the greetings of Father Dominic Pantanella, the sole survivor of the faculty when Woodstock was opened 50 years ago. This letter breathes the spirit which animated those who were first gathered together within these walls in the autumn of '69. During the past three days we have heard something of this spirit from those who were here in the early days, and were animated by it. We have been told of the spirit which cleared this wild, woodland hill, blasted and shoveled away mountains of rock, filled the hollows, graded the lawns and built roads and pathways, so that we might have a more fitting place for walks and recreation at any season of the year. You have heard of the spirit which rooted up and cleared away the briars and underbrush of those once wild hillsides and made these spacious grounds blossom with the rose and the lily of the valley. This spirit of generosity and self-sacrifice which was characteristic of Woodstock 50 years ago, and contributed so much to the piety and learning, as well as to the physical welfare of all, still lives and is one of the characteristics of Woodstock 50 years after.

When the fiftieth year of our existence here drew nigh, and we began to think of some way in which we might fittingly commemorate the event, we found ourselves, as

might be expected in these hard times, confronted by what is not peculiar to this house alone—our poverty. The old building had very little about it to remind one of a jubilee, except, perhaps, its antiquated appearance. And how could we decorate it and give it something of the appearance of jubilation? How could we give this old dining hall, and the hall above, where the exercises would be held, something of a joyous and festive air? The spirit of Woodstock 50 years after, the spirit of generosity and self-sacrifice, came to assist us in our poverty. The philosophers and theologians went out to the woods and laurel hills and valleys to gather material for decorations. Then they bought some rolls of colored paper and spent their recreations every day for over a month making wreaths and flowers to cover the walls and pillars of the refectory, and thus give it the appearance of a festive occasion. The philosophers and theologians of 50 years ago decorated the lawns and garden with flowers in summer, but 50 years after, thanks to the spirit of Woodstock, the flowers are upon the walls and pillars and hanging from the ceiling in winter.

And for the hall and library where our exercises were held, what could we do to decorate it? We went to the woods again for decorations, and bought a few more rolls of paper, and when these seemed to be insufficient for the occasion, like true sons of the Society, who should "love poverty as a mother, and be ready to beg from door to door when necessity should require it," we went from house to house to beg a few decorations and ornaments, such as we could not find in the woods or make with our hands out of paper; not that we wish to hide the books of our hall and library, for we are proud of our library treasures, but that the old hall might have at least something of the appearance of a golden jubilee. On the programmes distributed at the library door Monday evening you will find the names of some of those who for the past month or more gave the best of their head and heart that these days may be remembered in the history of Woodstock. But there are others whose names do not appear, who sacrificed themselves during these days of preparation that the jubilarians and alumni on their return to their old home might feel in the welcome which they received that the spirit of Woodstock 50 years ago still lives.

The Refectory.

The man under whose skill and untiring zeal this refectory was decorated is Mr. Egan. The men who generously gave their every spare moment to planning and directing the decorations of the library are Mr. Dolan and Mr. Andries. The orchestra to which we have been listening with such delight during the entire jubilee was under the guiding skill and taste of Father Storck. The Glee Club, "quorum pars magna fuit," especially in the solos, which we applauded so heartily, was under the leadership of Mr. Swift. There are others who should be mentioned for their unflagging zeal and self-sacrifice, but the mere mention of their names and your hearty applause would keep us here till "the long shadows fall from the hills."

Since I have spoken of the spirit of Woodstock 50 years after, as manifested in the preparations for the jubilee, it may not be out of place to call attention to this same spirit of self-sacrifice in another field of labor, the field from which we live and draw our support. With the high cost of living for the past two years, and the impossibility of hiring workmen at almost any price, our fields and garden could not have been planted; when planted they could not have been cultivated, and when the crop had grown it might have rotted on the ground were it not for the spirit of generosity which still lives at Woodstock 50 years after. On every occasion, at the least sign of the Superior's wish, and even without any such sign, the young men gave up their holidays and recreation hours and went out into the garden and into the wheat field and hay field and corn field and potato field, under the heat of the summer sun and in the cold, raw November winds to enable us to live here under these abnormal conditions. Most of the vegetables which you have had at table for the past three days have been the fruit of the labor of the young men of Woodstock 50 years after.

Our surroundings here, on this occasion, so full of memories for us all, have suggested one thought, which has come back to me again and again during these days, and doubtless the thought has occurred to others also. It occurred to me as I accompanied His Eminence up our poor, narrow, worn, wooden stairway, and again as I walked into the library with His Lordship, Bishop Shahan, Rector of the Catholic University of America, who had

just come to us from the beautiful lordly buildings of his university, that after 50 years of toil and labor here we had very little to show our visitors—very little that would strike the eye. When the old alumni return to Georgetown, to Boston College, to Holy Cross, to Fordham, on one of their great anniversary days, after an absence of 30 or 40 years, they marvel at the change and growth which has taken place in their absence; and as they walk about the grounds, which were so familiar in their young days of residence there, they cry out in astonishment: "These are not the halls I knew!" But when you come back to Woodstock, even after an absence of 50 years, you must admit it is the same old place, only worse for the wear. When I walked up that hill for the first time 40 years ago this summer they conducted me to a room; it was a poor little place, with all the marks of poverty about, but at least it could be called a room. But when I welcome the young men from St. Andrew's now, 40 years later, it is with heart-aching regrets that I am obliged to assign some of them to places which do not deserve the name of rooms. These places are corners and holes in a low attic under the eaves, with no window—nothing but a skylight, where the heat of summer and the cold of winter are almost intolerable to men accustomed to better things. You have heard the story of St. Alexius, who lived unknown under a stairway in his father's house. There are men here who have lived unknown under two stairways. This is not much to be proud of after 50 years.

But the glory of Woodstock is not in rich and costly buildings. Her glory is in her spirit of self-sacrifice, learning and zeal, which she has inspired and fostered during all these years. Costly buildings supplied with every comfort cannot make Apostles, but Apostles may raise up buildings for their work wherever they go. When the great Athenian statesman and leader was endeavoring to inspire the men of Athens with the spirit of freedom against the encroachments of Sparta, he said to them in his great speech before the war: "Care not for your buildings and your lands, for buildings will never make men,, but men will raise up buildings; and if I thought that you would heed what I say I would tell you to go out and set fire to them, that you may show Sparta

what you think of these things in comparison with your freedom." And our own great leader of blessed memory, Fr. Anderledy, in his appeal to the whole Society on our Unbloody Martyrdom, says: "It is a grievous error to suppose that the Society can win esteem by outward splendor; for our fame must not be drawn for our dwellings, but fame for virtue must enter with us into them."

Our poor, unpretentious building with all its inconveniences and privations has brought us more directly to the school of Him who said: "The foxes have their holes and the birds of the air their nests, but the Son of Man has not where to lay His head." This is the school of Christ, the school that makes apostles like unto Christ. It was in this school that St. Paul was trained when he was making tents at Ephesus. This is the school of Him who sketched our life for us in the meditation on the Kingdom and in the Constitutions, where he tells us that we should at times experience the effects of poverty. And this school has trained apostles right here in our very midst. I remember as if it were yesterday how, nearly forty years' ago I went one cold day to the room of a young man who was preparing to become an apostle among the Indians of the Rocky Mountains. It was a bitter cold day and finding his room very cold, I said to him: "You are freezing here." He answered: "I am preparing for my life among the Indians of the Rocky Mountains." Years after we received from him an account of one of his missionary journeys through the forests. He told us how one day he set out for a distant mission on horse back when a snow storm came on and in the blinding drifts he lost his way, and when darkness came on he was obliged to tie his horse to a tree, pull down his blanket from his saddle, wrap himself up in it and lie down in the snow, doubting if he would ever see the dawn of another day. He had been trained in the school of Ignatius at Woodstock.

But these conditions are to be as long as "obedience or necessity shall require it." Will it be always thus? Are not fifty years a long period for this necessity? This is not the usual way in which the Society wishes to care for the health and strength of her young levites. She obliges them "to take a moderate care of their health and strength for the service of God;" but she with the solicitude of a

mother wishes to take more than a moderate care of them. Will it never be possible for her to do so? This would seem to be a fitting occasion to ask this question, when the authority and dignity of the province are here assembled to sing the "Te Deum."

Of the intellectual life of Woodstock fifty years after I shall not speak. The bookcase standing at the end of the corridor near the entrance to the library which contains a copy of all the books printed and published by the professors of Woodstock for those fifty years will tell the story far more eloquently than I can. And the Prefect of studies, Fr. Duane, who has seen the work of two generations here is better qualified to tell that story than I am. And of the quality of the work in theology, philosophy, science and literature you have had specimens enough during the past three days to judge for yourselves. "By their fruits you shall know them."

"Vixere fortes ante Agamemnona multi." There were many brave men before Agamemnon, and there have been many brave men since, and I have no hesitation in saying that the specimens of the work which you have listened to were not unworthy of the good old days that are no more.

But there is one glory of Woodstock, which it seems to me deserves at least a passing notice before I close. As we know from the history of science and dogma, even in great universities and seminaries like those of Paris and Louvain, to say nothing of places of more recent growth and development there have often been causes of anxiety to the Holy See in its zeal for the preservation and purity of the deposit of faith committed to its charge. But in all these fifty years when the spirit of rationalism has now and then stealthily crept into sacred precincts a shadow of a doubt about her orthodoxy has never rested upon the college of Woodstock.

Then Father Rector stated that Missouri had come in person to extend greetings and he introduced Father McMenamy, the Provincial of Missouri.

ADDRESS OF FR. McMENAMY.

It is a happy privilege for me to be here—a privilege to be a witness of the present spirit of Woodstock, which Fr. Rector has just eulogized. The other day while in Baltimore I heard one of our Fathers remark that he was not to attend the "function" at Woodstock. That word has come back to me since, that is, its impropriety, its failure to express what we have been having here; to convey an idea of the present spirit of Woodstock as this spirit has been revealing itself during these days of Jubilee. No, there has been nothing of a function to the celebration but the whole has been rather something of the heart, something after the Heart of Christ, something that must stir and gladden the heart of every Jesuit to behold—something that only he could appreciate who loves Christ. Christ has been the center of all your Exercises. A great statute of Him occupies the middle of the stage up-stairs. On Monday night there was a tribute to His representative, the venerable Cardinal— a wondrously beautiful tribute, Fathers and Brothers, springing from the heart of Woodstock toward the one she has revered and loved as the Father of her Priesthood during well nigh the fifty years of her life.

Then yesterday morning there was that splendid defence of the Divinity of Christ; with Christ standing behind His modest champion, to borrow from the beautiful allegory of one of the speakers on the opening program. In all the exercises the heart of Woodstock was here, in every address, poem and song. It was this that impressed the stranger and revealed to him the fine Jesuit spirit that prevails at Woodstock today.

I am here to present congratulations from the Province of Missouri. There are strong ties binding our Province to Woodstock, and some of these to the very foundation of Woodstock. One of the latter is Fr. Pantanella, the sole surviving founder of Woodstock. Last summer, Very Rev. Fr. General expanded our "Little Home in the West," to take in the State of Colorado. We thus had the good fortune to come into possession of this venerable Father. I saw him in October just after he had received Fr. Clark's invitation to be present at the Jubilee. How he would have liked to come! His heart is here with

us for he still loves Woodstock. He spoke to me for an hour and a half of the early years, recalling some of the things that Fr. Dooley told us of yesterday,—among others the terrifying alternative that expressed his feelings when for the first time he mounted the hill and the steps of Woodstock and looked out over the valley. Fr. Pantanella is now in his 89th year. He is well preserved and keenly alert. There is a sparkle still in his eye, and in his wit too as you observed in the letter which Fr. Rector has just read to us. Out in Denver he has built another College of the Sacred Heart—inspired by Woodstock and modelled after it—with a heroic statute of the Sacred Heart before its door, just as here. From Fr. Sestini he carried the message of the Sacred Heart to that far western country, maintaining during these long years an active and fruitful apostolate. Even today when infirmity keeps him to his room and the College grounds, he manages to continue his work of zeal by letter and the mailing of hundreds of badges yearly.

Another link between our Province and the Woodstock of fifty years ago was Fr. Keller. Fr. Keller is of saintly memory in our Province, occupying a place in the Province's Menology. The notice of his life there given and read in our refectories every year records his participation in the exercises that marked the opening of Woodstock, and gives the text of the sermon he preached on the occasion. Fr. Dooley recalled the text and sermon for us yesterday. And then there was the saintly Bishop Miège who lies out there in your graveyard.

But by far the strongest tie binding the West to Woodstock lies in the Priesthood of our older Fathers. Within these walls they received the blessing of their priestly training and ordination. Up to 1899, then Theology was opened in St. Louis, few of our Fathers missed this privilege. Gratefully and affectionately they feel towards Woodstock. Gratefully and affectionately and constantly have they been speaking of Woodstock to us who have not had their privilege. So much have we heard and so often that all of us there feel that we know Woodstock, know its past history, its traditions, its Rectors and Ministers and great Professors and dear old Brothers. Their names are all familiar to us, their characters, their learning and their virtues—Our Province then owes Wood-

stock a debt of gratitude, for here, within its walls, under the inspiration of its learning and holiness, did the Fathers of our Province for some thirty years shape their priestly ideals and kindle the fire of their priestly zeal.

Today, on her day of Jubilee, besides congratulation, I wish to speak an earnest and affectionate word of gratitude towards Woodstock in behalf of all the members of the Province of Missouri.

Next the Provincial of the South brought greetings from Dixie.

ADDRESS OF FATHER MATTERN.

Fr. Mattern spoke in substance as follows:

Reverend Fathers, my dear Scholastics and Brothers, Wishing to save time and to spare you the repetition of things however appropriate and pleasant to hear, I begin by endorsing and seconding unreservedly everything that has been said and sung, since the first moment of this Jubilee celebration, in praise and to the credit of Woodstock College. I am glad that it has been said and sung, and so well said and sung, that its echoes continue to ring in our ears and thrill our hearts with enthusiasm.

I am here in your midst to represent the New Orleans Province on this historic occasion of Woodstock's Golden Jubilee. It is both a duty and a pleasure for me to be here; but a pleasure even more than a duty. During the greater part of these fifty years, Woodstock has been the house of studies for the philosophers and theologians of the New Orleans Province, as it has been the house of studies for the scholastics of all the other American Provinces. With but few exceptions, all the older members of the Southern Province have walked in these shady paths, have sat in these classic halls, and have knelt in this beautiful chapel. It is here they completed their training in knowledge and virtue; it is here they prepared themselves for the work they have since done and are doing today in that limitless field of the Southland. I can bear witness to their love and appreciation of Woodstock, because I know the fond recollection they keep of it, and the tone of grateful tenderness with which they speak of it.

In this connection let me call attention in passing to one of the most prominent features of Woodstock's glorious history and traditions; its cosmopolitan spirit, the big-heartedness with which it has ever welcomed students from all parts of our western continent, and has given them the hospitality of a true and genuine home. I do not believe that there is a scholasticate in the Society that has a record equal to that of Woodstock in this regard. As all roads leads to Rome, so all roads have led to Woodstock, and travellers from the North and from the South, from the East and from the West were united here in one big loving family where they found the hundredfold promised by Our Blessed Redeemer. And here they lived and loved and studied and prayed like true brothers, forming life-long ties of friendship with one another and with their Alma Mater. Such results would not have been possible, if the genuine spirit of the Society had not dwelt within these walls. But here has ever dwelt that true spirit of St. Ignatius with its all-embracing charity, a foe to nationalism, provincialism, sectionalism, having no favors and no privileges for anyone, unless it be that more generous welcome allowed by the rule for strangers from other lands and other provinces. We take pleasure today in dividing the credit for this admirable spirit, for there is enough for all, among the rectors, the ministers, the prefects of studies, the professors, yes, and among the faithful lay brothers, who have been responsible for the history of Woodstock during the past fifty years.

I have a precious advantage over Rev. Father McMenamy, in having spent four years at Woodstock, four years, I have often said it and I repeat it now, which I count among the happiest of my life. I have personally experienced a most delicate and unfailing kindness on the part of superiors, teachers and companions, for which I can never be sufficiently grateful. Not a few are here today before whom I am happy to make this acknowledgment. What unforgettable years those were! Nor were they all made up of Theology, Hebrew and Canon Law. The spiritual and religious side of our life was solicitously looked after. The social, literary, dramatic, musical element was by no means forgotten. And what of the recreations and distractions found in stream and wood and

field and garden? There was a season for everything: for fishing and trapping, for the making of cider and the manufacturing of maple sugar. There was the Woodstock Walking Club of blessed memory!

But let me not become reminiscent. I am here to acknowledge the debt which the New Orleans Province owes to Woodstock, and incidently my own. To acknowledge it, I say, not to pay it, we are not rich enough for that. All I can promise is that we shall faithfully pay the interest as long as we live.

What the future has in store for Woodstock, I know not. We are not here to prophesy, but to celebrate a glorious past. We are here to thank God for the blessings and mercies of fifty golden years, and to pay our tribute of gratitude and admiration to the men who have been God's instruments in the work done here during the half century just completed. To my personal reasons for being grateful, I shall henceforth add the privilege I have enjoyed of being present at the celebration of Woodstock's Golden Jubilee.

It was now close to three and many of the Jubilee Guests had to catch the afternoon train, so when our own Father Provincial arose, he had necessarily to be brief.

He stated that he was overcome by emotion at the warmth of the celebration and this remarkable exhibition of the spirit of Woodstock that these last two days had produced. He told how he and his consultors were at their wits' ends to find a solution of the pressing, imperative Woodstock problem.—Either new accommodations must be found or the province would be forced to turn away vocations. Then he again thanked all who had contributed to make Woodstock's Jubilee golden, and the dinner was over.

Here it seems advisable to insert the names of Superiors and scholastics, who commanded in the preparations for the Jubilee. These are:

THE MAKERS OF THE JUBILEE.

Provincial—Rev. Jos. H. Rockwell; Socius—Rev. Jos. N. Dinand; Rector of Woodstock—Rev. Wm. F. Clark; Minister—Rev. Thos. F. White; Prefect of Studies—Rev. Wm. J. Duane.

Beadle of Theologians—Mr. F. X. Talbot; Sub-beadle Theologians—Mr. T. A. Ward; Beadle of Philosophers—Mr. J. A. Lennon; Sub-beadle of Philosophers—Mr. A. L. Bouwhuis.

Committee of Arrangements.

Monday—Mr. James H. Dolan.

Tuesday—Mr. Louis J. Gallagher.

Wednesday—Mr. Francis A. McQuade.

Chapel and Mass Arrangements—Rev. J. A. Fortescue.

Orchestra—Rev. Wm. A. Storck.

Glee Club—Mr. Edw. S. Swift.

Decorations:

Library—Mr. Leo A. Andries; Mr. James H. Dolan.

Refectory—Mr. John A. Egan.

Recreation Room—Mr. Francis X. Downey.

Corridors—Mr. David J. Moran.

Electrical Arrangements—Mr. William C. Repetti.

Programs—Mr. Louis J. Gallagher.

Publicity—Mr. John P. Gallagher.

Reception Committee—Rev. Jos. M. A. Kelly, Mr. John F. Doherty, Mr. William Lonergan.

Transportation—Mr. James A. Harmon, Mr. Richard B. Schmidt.

The final event of the Jubilee was the Supper Entertainment. Here in our festive hall, when all the guests had departed, the Community had a regular old time Woodstock celebration. The valiant Orchestra played, the Glee Club sang, and individual members gave their lines and songs. The most catchy of these were the doggerel verses to 'Juba-lee' that Messrs. Gallagher, Swift, Ryan, and Connors gave.

'Juba-lee' lingered in many a pious head that evening, long after the lights were out, but a deeper Jubilee impression, that will not dim, remains in the memory of all, Guests and Community, and that is the inspiring recollections of these three Golden Days—the Days of Alma Mater's Golden Jublilee, when she paused in her glorious work and let us of a younger generation glimpse her deeds of the half century, and this vision will be a permanent inspiration for us, who are destined to catch her torch and carry it on and on, into the dim days of her centenary.

Father General's Cablegram:

Rome, Nov. 15th, 1919.

"Thank God for singular providence over Woodstock. Send blessing for your Golden Jubilee."

FATHER LEDOCHOWSKI.

Besides his cablegram, Very Reverend Father General sent, some time afterwards, the following letter to Rev. Father Rector.

ROME, NOVEMBER 16, 1919.

REVEREND FATHER IN CHRIST, P.C.

While the Fathers and Brothers of Woodstock were joyfully celebrating the fiftieth anniversary of the founding of their college, they well knew from my cablegram, which I sent them on the occasion, that I was present with them in heart and mind. Yet the love which I bear towards all makes me feel that I would not have done enough did I not send fuller congratulations and good wishes. For I confess that Woodstock College is an object of special affection to me. I well know the extraordinary past Woodstock has played in promoting the growth of this Society in North America. Very Reverend Father Beckx already foresaw this when he told the Procurators of the Provinces, assembled in Rome in 1868, "That the Maryland Province had with great and admirable energy undertaken to carry out at their own expense a work which was to be of greatest usefulness, namely: the building of a common scholasticate to be begun at once; and that such a building was the one thing needed to make the Society flourish in that country, and bring forth abundant fruits, and give it a sure hope of future prosperity." This too was the conviction of Rev Father Provincial when he said at the opening of the classes, September 23, 1869, that, "This is the Institution on which the whole future of our society in this vast country depends, and around which centers our every hope of one day harvesting the fruits of our labors." How this cherished scholasticate has fulfilled all these hopes needs not to be told. All are too well acquainted with the fact.

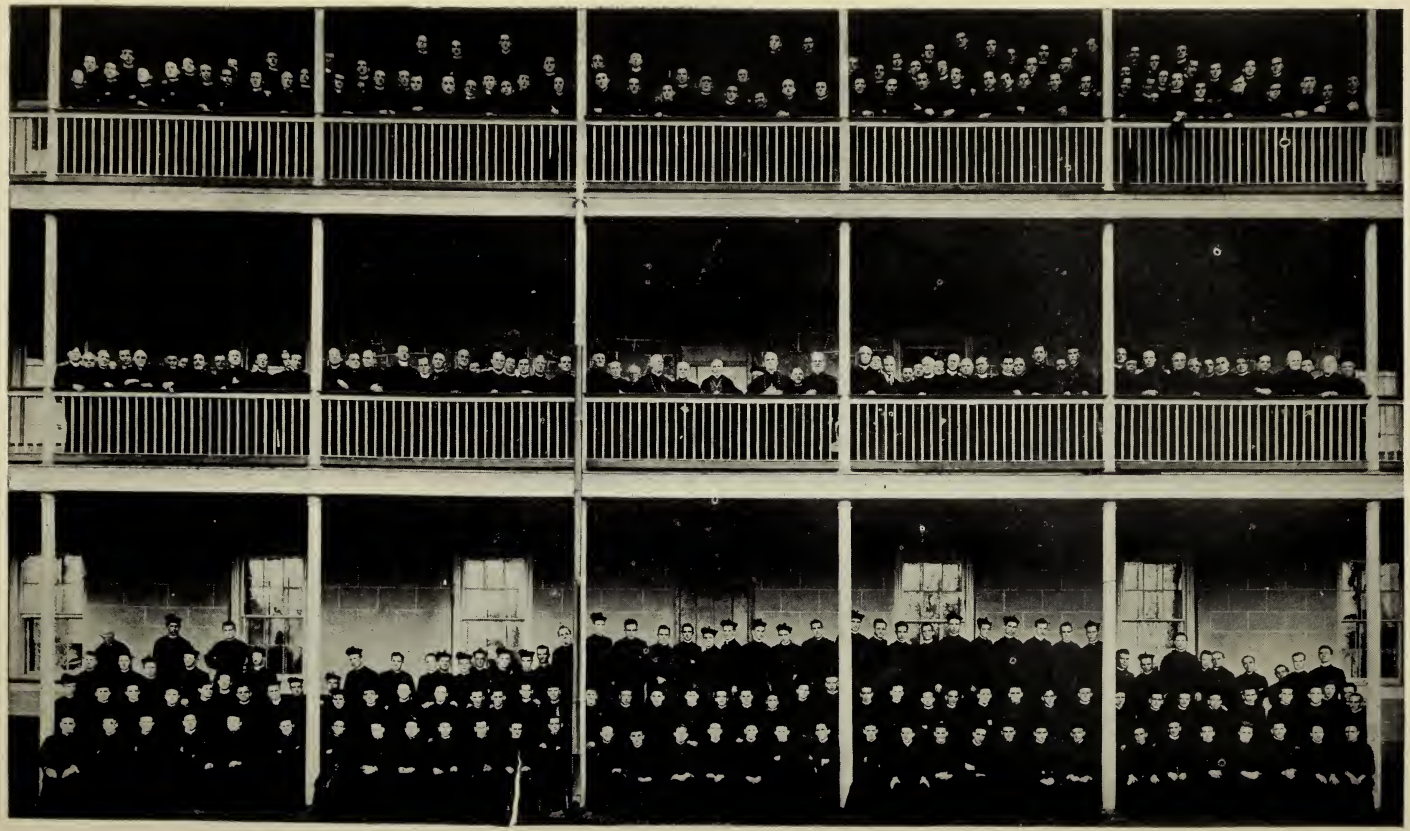
And yet whatever has been accomplished during these years in furthering sacred studies in the saving of souls and spreading God's glory must be justly attributed to the divine Goodness. It was this divine Goodness that opened its protecting wings over the very cradle of the *Collegium Maximum*. The same infinite Goodness, as the years passed on, provided for our scholastics gathered from all parts of the world, excellent rectors and professors, men excelling in every branch of learning and imbued with the true spirit of St. Ignatius.

This was but the first of many divine favors. To pass over others, who is not struck with wonder that not only have the passing years seen no decrease in the large number of strong active men studying there, but have been marked by such a steady growth that the college could no longer accommodate all? Fifty years ago Woodstock was our only scholasticate in the United States.

Today the Missouri Province has its flourishing and crowded scholasticate for theology and philosophy, a fit rival of Woodstock, while the Provinces of California and New Orleans have their own houses of philosophy.

This increasing abundance of students is, of course, heaven's choicest favor. That this fountain of divine liberality may not dry up, we should not only return the thanks, which are due to the Giver, but should also cheerfully carry out the designs of God. No one indeed can doubt what these designs are. The rich harvest, both at home in America, and on the foreign missions is ready for the reaping. What other purpose can the Lord of the harvest have in sending us so many young men than this, that we prepare able and zealous laborers to gather in these sheaves of souls? It is our duty to train the future missionaries for their apostolic work.

I, therefore, earnestly entreat superiors and others to whom the guidance of our beloved scholastics has been entrusted, that they, keeping before their eyes the highest and noblest ideals, may ever strive to impart to them a consummately perfect training. We may not be satisfied with ordinary piety, or tolerable learning, and a veneer of culture. Zeal for the glory of God bans such a standard. The lofty soul of Ignatius, everwhere and always aflame for the most excellent excludes such an ideal.



Community and Jubilee Guests.

It is my earnest desire, too, that all external aids be used to make our work distinguished. As your reverence knows very well the building itself, the furnishings of the house and all proper equipment are very important helps for the perfection of religious training and study.

I am deeply grateful to your reverence, and the other rectors for what you have done in this matter, and while I have not forgotten this, I ask you to continue to give to it your care and your energy.

As our efforts are crowned with success only through the aid of Almighty God, let us pray fervently and earnestly that the unfailing divine Bounty, which began the work, and by the manifest intervention of Providence has speeded its growth, may bring it at last to the full maturity we so ardently desire. It is my unshaken confidence that as the most loving Heart of Jesus, to Whom the first community of Woodstock happily consecrated itself, has been its firm strength and protection in the past, so will it be its support in the future, and bestow upon it day by day greater and greater blessings.

Your servant in Christ,

W. LEDOCHOWSKI, S. J.

From a letter of Rev. Joseph F. Hanselman, former rector of Woodstock, and now assistant of the American Assistancy:

Rome, 1919.

It is a grand occasion, a time for thanksgiving to God for all His goodness and mercy, and of inspiration for the future. Woodstock has had the reputation of an excellent spirit—the "Woodstock spirit." Woodstock means nothing, if it does not mean excellence in virtue and studies, the best type of religious perfection and the Society's scholarship.

I am praying that the spirit of the Golden Jubilee, like that of Pentecost, may fill the hearts and souls of all at Woodstock, and transform what is feeble and imperfect into what is strong and perfect. May the good material be moulded and transformed to the height of perfection the Institute sets us, in imitation of the transformation we see after the Holy Spirit had taken full possession of all on Pentecost Day! Such will be my special jubilee

prayer for Woodstock. It will be earnest and fervent, and from the very depths of my heart.

I should love to be with you all, not alone in spirit, but actually. Convey my very best greetings and congratulations to the fathers, scholastics and brothers. May God bless them and their splendid efforts a thousand fold!

Rev. Anthony J. Maas, S.J.:

Many thanks for your kind invitation to the Woodstock celebration of November 18. I have to express my sentiments of regret that I shall not be able to come to the Woodstock Jubilee. I shall give you my prayers—as I have done every day for many years—and my best wishes, and shall be present in spirit. May God bless and keep Woodstock.

Father D. Pantanella:

College of the Sacred Heart,
Denver, Colo., Oct. 27, 1919.

Rev. Dear Father Rector:

I thank you very much for your most kind and most appreciated invitation. Oh! how eagerly I wish I could accept it and be at Woodstock during the glorious Jubilee. I, the most precious piece of that precious museum! But, God, who tore my heart in taking me from dear, most dear Woodstock, prevents me from seeing it once more. I am sick and my sickness can be cured only by a big dose of graveyard, but, alas! it will not be the dear graveyard, which I built at Woodstock, with the sweet hope that its consoling words, 'Societas Jesu, quos genuit, horum caros cineres, coelo reddendos, materne heic fovet,' would tell my story, as they tell the story of many of my more fortunate and most glorious superiors, companions, and pupils! I must be satisfied by sending you my heartfelt congratulations for the glorious past and my warmest wishes and blessings for a similar and even more glorious future.

The lively house of 1869 is almost entirely a silent graveyard in 1919; An important lesson to the few, who are still living, and most especially to me. It will tell me how grateful I must be to God for having kept me alive, sound, and able to say Mass every day! That, even alone, makes life worth living.

On Oct. 31, I shall have my 89th birthday in the world, and, on Nov. 1st my 69th birthday in the religious life, of which I spent two years in Georgetown College and fourteen in Woodstock. Perhaps some of the sharp younger men, for instance, Rev. dear Father J. M. Woods, who was present when I spoke my last speech at Woodstock, may recall the impressive D. P. of that speech. 'D. P.' is not 'D. Pantanella,' but D. P. 'Deo Perenniter.' And my last words to the scholastics, viz., "I worked very hard to give plenty of flowers to you, because I intended to give plenty of fruits to God, and give them to Him not only during the time of my stay at Woodstock, but for ever. Hence my motto is in the work of improving Woodstock and has been always 'Deo Perenniter, (D. P.)' I hope that my sweet dream was fully verified in the past, and pray that it will be verified even better in the future,

Accept, please, my formal greetings:

Almae augustaeque Woodstockiensis Universitatis Rectori Magnifico, Eminentibus ejus Professoribus, electisque alumnis, salutem.

Omnium illustrium virorum, qui quinquaginta abhinc annis, almae augustaeque Woodstockiensi Matri nobilem dederunt ortum, omnium minimum, et solus adhuc superstes, D. Pantanella, toto corde maximas hodie pro singulari beneficio Deo gratias agit, congaudet Professoribus, almaeque Filiae jubilante animo gratulatur, eamque fidenter urget: specie tua intende—Prospere procede,—et ad multos adhuc annos Regna propter Veritatem.

R. V. Infimus in Xto Servus, D. Pantanella, S.J.

Rev. E. R. Dyer, President St. Mary's Seminary, Baltimore, Md.:

I am in receipt of the very kind invitation with which you honor me to take part in the Golden Jubilee Celebration of your great Woodstock Scholasticate. It will be a pleasure and a great satisfaction, my dear Father Clark, to attend. I hope that nothing may arise to prevent my being with you on the occasion.

Rt. Rev. Mgr. Henry T. Drumgoole, Rector of St. Charles Seminary, Overbrook, Pa.

Let me thank you for the invitation and in the name of

the Seminary as well as in my own, congratulate Woodstock for what it has stood for and accomplished not only for the members of the Society of Jesus but also for America.

Rev. Francis P. Siegfried, St. Charles Seminary, Overbrook, Pa.:

Though absent in body I shall be present in mind on sharing in the spirit of thanksgiving for the garnered harvest of golden deeds accomplished at and by Woodstock during the past fifty years and in fervent petitioning that the future may bring even still more laden sheaves.

Rev. B. J. Bradley, President Mt. St. Mary's College, Emmitsburg, Md.:

I hope to be with you on November 18th. You must know I couldn't miss an opportunity to spend a day with my very dear and respected friend.

Rt. Rev. Mgr. John J. Tierney, Mt. St. Mary's College, Emmitsburg, Md.

I send in advance my hearty congratulations on the completion of fifty years of such signal work as Woodstock has done "ad Majorem Dei Gloriam," God must bless such a home of sanctity and learning.

Rev. Hilarion O'Rourke, C.P. Superior, St. Joseph's Monastery, Baltimore:

Woodstock! What mental pictures that name evokes. At the mere mention of the place scholars and saints—giants of spiritual and scientific lore pass before us. The procession is a long one.

Father E. G. Fitzgerald, O.P.
Dominican House of Studies,
Washington, D. C.

May Woodstock flourish indefinitely and continue to shed lustre upon your great Order, and contribute even greater good to God's Church.

Father L. M. Kelley, C.S.C.
Holy Cross College, Brookland, D. C.

I am sorry that another engagement prevents my coming, as I have memories of very pleasant hours at Woodstock. Father Mathis, our young scripturist, will represent us at your Jubilee, and will carry our warmest congratulations and best wishes for many another half century.

Rev. William T. Kinsella, Creighton University:

Nothing would give me greater pleasure than to revisit the dear old college which was a very happy home for me during my seven years of study, 1870—1873, and 1876—1880.

But alas! my dear Father, I am now beyond 'three score and ten,' in a somewhat precarious state of health and liable to fall ill after a long journey, which would demand at present rather strenuous exertions. Hence I am forced, very reluctantly I assure you, to deny myself the privilege of seeing, at your kind invitation, my dear Alma Mater in her days of glory, and renewing my youth in the company of the slender remnant of my associations of those very pleasant, never forgotten years.

I hope to be with you in spirit on the days of the Jubilee, and to say Mass on the 19th in thanksgiving to God for the many blessings which I owe to the privilege of having lived those years at Woodstock—in memory of dead Professors and friends,—of Alumni living and dead whom this beloved Alma Mater trained to do splendid work for God in so many parts of the world. How they have been scattered, to the ends of the earth—so that we may almost exclaim in deep humility and gratitude to God 'Quae regio in terris nostri non plena laboris!"

May I be permitted to add, that among the pleasant recollections of those very pleasant days there are some which I delight to recall; first, the gentleness and fatherly kindness of Superiors, among whom I remember especially the saintly Father Angelo Paresce, the Founder of Woodstock, and the Soldier Saint, Father Perron, who set us such spendid examples of humility and poverty. Then, the admirable religious spirit and example of the Professors,—many of them men of profound learning and distinguished ability, Fathers Mazzella and De Augustinis, Sestini, Sabbetti, Valente, and others of whom Father

Joseph Keller said to us, in a visitation conference; "They have the piety and simplicity and obedience of novices."

And lastly, I have still a vivid remembrance of the fine spirit of union and charity which pervaded all classes of the Community. We came from many Provinces,—men with the greatest variety of characters and tastes and opinions, but all blended into one big happy family. There was a certain amount of privation or lack of comfort to be endured in those early and primitive days, but the sense of it was lost in the prevailing cheerfulness and mutual helpfulness and kindness.

Bernard J. Otting, S.J., Pres. St. Louis University.

In spirit I shall be with you as you grow reminiscent of ye "Olden Days," and of "Old, Far-Off Forgotten Things," and my earnest prayer is that my dear old Alma Mater may enter on her second semi-centennial with the vigor and enthusiasm of renewed youth to stretch forward to even greater and better things.

Rev. Michael Moynihan, S.J., ex-Provincial of the New Orleans Province:

I shall earnestly pray that Woodstock may continue "Ad multos annos" the good and great work which it has done for the Society in this country during the past fifty years.

Wm. J. Benn, Rector of St. Michael's Scholasticate, Hillyard, Washington.

Sincere congratulations to your faculty and community from your brothers at Mt. St. Michael's. We hope and pray that God will continue to bless Woodstock in years to come as He has blessed the last fifty, and that the Alma Mater of so many American Jesuits shall continue yearly sending forth God's priests for the work of Christ.

Hillyard, Washington, Die 8 Novembris, 1919.

Ad Philosophos,

Woodstock, Maryland,

Fratres Philosophi in Christo,—P.C.

Etsi inter Oriens et Occidens, inter Woodstock et Montem Sancti Michaelis spatium sat magnum, montes alti et flumina lata, campi desertissimi et silvae densissimae

interveniunt quae omnia nos, fratres in Christo separare conari videntur, tamen, usque ad hunc paene ultimum finem terrae nuntius gratus pervenit de vestro die anniversario mox celebrando. Quo nuntio accepto, receptum est simul munus jucundum gratulandi omnibus quidem Collegii Maximi vestri alumnis, sed peculiari modo vobis, eius filiis qui iisdem occupamini negotiis et eadem patimini gaudia et dolores ac nos.

Nos, Provinciae junioris philosophos, gaudere cum senioribus nostris gaudentibus. et quantum verbis fieri potest, cordium nostrorum et gratulationis et amoris sententias exprimere omnino decet. Nam, videre quot, quam sancti eruditique philosophi per portas collegii vestri exierint, est videre lucem in tenebris, lucem viam nostram illuminantem, et ad altiora, etiam ad altissima scientiae et sanctitatis culmina ducentem.

Nonne, igitur, nos gratitudine constricti, iure urgemur vobis indicare nos, fratres absentes, in "hac die quam fecit Dominus" cum vestris cordibus corda nostra conjungere Eumque deprecare ut in posterum et uberiorem fructum de arbore iam frugiferrima colligat? Nemo nostrum dubitat.

Sed ut finem ponamus gratulationibus nostris, Fratres in Christo, Sacratissimum Cor Jesu, domus vestrae protectorem, oramus ut vos omnes benedicat et singulis gratiam immensurabilem largiatur. Haec est fervida oratio,

Philosophorum Scholasticatus Montis Sancti Michaelis.

Father Patrick Quill:

My best memories of our Society cluster around the seven happy years I spent at our glorious house of studies, —dear Woodstock. There were giants among the pupils as well as the professors in those days. I regret that illness will keep me from the celebration, to which you have so thoughtfully invited me. Blessings and success attend the great event. Woodstock, esto perpetua!

Father Henry J. Shandelle:

Let me thank you for your kind invitation to the Golden Jubilee Celebration of our Scholasticate, at the opening of which I was present and from which I derived so many benefits, that I have abundant reasons to join you and your community, and indeed, our own province and

others, in fervent thanksgiving to the Father of Light and Bounties.

Father William R. Cowardin:

I am passé. Indeed, I am worse. I am beginning all over again at a "Prep" School. Put it better, the Preparatory School of Georgetown College. I wish you a grand, glorious and joyous time.

Father Edward I. Devitt:

Eheu, fugaces! I was one of those present at the opening day. I was absolutely the first to complete the course of seven years, and the first student of Woodstock to be honored with the appointment of professor in the Institution. These are 'old, forgotten things' and the Jubilee will bring them back to my mind.

Mother Marie Joseph, Provincial of Sisters of Holy Child:

The Jubilee of Woodstock is one in which we claim a little share, as the Fathers of Woodstock from the very early days, have proved themselves true Fathers and Friends to the Sisters of the Holy Child Jesus.

We were at a loss to know what token of our appreciation we could send when a good angel whispered a little message about a much desired book.

Please accept it with our deep gratitude and earnest prayers for all that the dear Fathers of Woodstock have done to strengthen our hopes and aspirations that our names may be written in the Book of Life.

Note: The book mentioned is the album presented to His Eminence, Cardinal Gibbons.

Albert C. Ritchie, Governor of Maryland:

I received your very kind invitation to the exercises at Woodstock College on Tuesday, November 18th. It is a matter of very real regret to me that I cannot accept this invitation. I must deny myself the privilege of attending the exercises. I hope you will believe how genuinely I regret this.

Carville D. Benson:

Please accept my sincere congratulations on the occasion of the 50th anniversary of Woodstock College.

The admirable work being done by you and your associates in training young men for the high calling to which your students aspire is recognized by everyone, and I am sure it is very gratifying to all of you, realizing as you must do the far reaching benefit of their splendid efforts in after years.

It is my earnest hope that Woodstock College will continue to be as successful in the future as it has in the past, and I am thoroughly confident it will.

Mr. Benson represents our district in Congress.

Mr. William J. Peach:

I cannot express to you my appreciation of the honor conferred upon me by the invitation, and it was with deep regret that I was unable to attend the celebration. I have been forty-two years a very close neighbor and friend of the Jesuits of Woodstock, and I assure you I have always had a deep interest in the College .

BOOKS OF INTEREST TO OURS

De Religiosis et Missionariis. Supplementa et Monumenta Periodica. Tomus viii. n. 2. By Arthurus Vermeersch, S.J. Charles Beyaert, Bruges, Belgium.

We are glad to see that Fr. Vermeersch, S.J., has resumed this important publication. The last number appeared in July, 1914. It was n. 1 of the eighth tome. The present n. 2 completes the eighth tome. It contains the documents of the Holy See which appeared from the beginning of the war to the time of the publication of the Code of Canon Law. The documents are, as usual, accompanied by valuable explanatory notes. The ninth and tenth tomes will soon be out. These will contain the documents which have appeared since the time when the Code was published and will discuss several points of the new Law. The yearly subscription price is 8 francs for Belgium and 10 frances for foreign countries. Write to Charles Beyaert, Bruges, Belgium.

The Spiritual Exercises of St. Ignatius of Loyola. Translated from the Spanish, with a Commentary and a Translation of the Directorium. By W. H. Longridge. M. A. Scott, Roxburghe House, Paternoster Row, E. C. 1919. 9 shillings, net, London.

This is the first attempt, as far as we know, of a non-Catholic to bring the Exercises to the attention of his own separated brethren. The translation makes an especial appeal to them to study a work Catholic to the core. The Directorium is done for the first time into English, placing it within the reach of all.

The translator is the Rev. W. H. Longridge, an Anglican clergyman of the Society of St. John the Evangelist, Cowley. The members of this society are frequently called the Cowley Fathers. The work consists of a literal translation of the Spanish text, edited by Father Francis Rosse, Barcelona, 1892, a commentary explaining fully both the exercises and the method of giving them, and a translation of the Directorium. To equip himself for the work and to catch its spirit the author has read the very best commentators on the exercises, nearly all of them of our own Society. He makes few comments of his own, and into these he has not

woven any Anglican interpretation. The translator accepts the Exercises as they are, and as they are understood by ourselves, and as given by ourselves. Carefully reading through the introduction and the "additional notes," one realizes with some surprise how fully the author has caught the meaning and purpose of the Exercises; and as one goes through the volume there is little danger of his being led astray by getting false notions of the Annotations, the Meditations, etc. The translator gives frequent references to the commentaries and the Directorium. The book, though intended especially for Anglicans, will be very useful for reference by all, because of the great amount of commentaries taken from the very best sources. This is particularly true of the more important meditations, such as the Foundation. Much more could be written about this interesting volume, but lack of space forbids. Let me add that one is somewhat puzzled to understand how a writer, who has absorbed the Exercises so well, and who accepts so wholeheartedly the rules of St. Ignatius for thinking with the Church, has failed to grasp their logical conclusion. There is a helpful index to the Directorium at the end of the volume.

OBITUARY

Father Augustine Steffen, S.J.

Father Augustine Steffen was born at Bochum in Westphalia, the 10th of April, 1853, and died at Toledo, Ohio, the 18th of November, 1918. As a boy he showed such marked talent that his parents sent him to the Stella Matutina College at Feldkirch, Austria. At the end of a six-years' course there he asked to be admitted into the Society. But as he suffered from an ear disease that was pronounced incurable he was refused. Nothing daunted he continued his studies in literature at the Stella Matutina. At the completion of these studies he set out for higher studies in a Prussian gymnasium. On the way he consulted a famous aurist who succeeded in curing him completely. Augustine again asked to be received into the Society and this time his request was granted. He entered on October 11th, 1873.

He made his novitiate at Exaten and his juniorate at Wynansrade. At Blyenbeck, in Holland, he studied philosophy for three years. In 1879, he went to Ditten-Hall, England, for his theology. He was ordained September 8th, 1883. Two years later he came to America.

His first work in this country was teaching the Commercial Course at Campion College, Prairie du Chien, Wiscon-

sin, from 1885 to 1889. The next four years he taught science in St. Ignatius' College, Cleveland, Ohio.

In 1893, he began his twenty-five years apostolate in Toledo. As chaplain of St. Vincent's Hospital and St. Anthony's Orphanage, and sometime pastor of St. Mary's Church, his days were filled with zealous and unremitting labors. His sympathy with the poor was proverbial. His kindness to children and his child-like simplicity towards his equals were noticed by everybody. As a religious he was a faithful observer of his rule and excelled in obedience. Thoroughly imbued with the spirit of prayer during his life he prayed during his last illness till strength failed him and even in the extremity of weakness—a few moments before his peaceful death he made a last effort to bless himself.

Catholics and Protestants alike venerated Father Steffen for his kindness and zeal in works of charity. R. I. P.

Brother Joseph Kohls, S.J.

In the death of Brother Kohls the South Dakota missionaries have lost an efficient and highly esteemed co-laborer, and the Indians a devoted friend and benefactor. For over thirty years the Brother worked with uninterrupted zeal and energy for the salvation of the Sioux and it is not too much to say that the memory of his sterling virtues will long be cherished by those who knew him well.

Brother Kohls was born July 14th, 1844, in Goldenstedt, Grand Duchy of Oldenburg. Left parentless when scarcely two years of age, he was adopted by an uncle and after the ordinary amount of schooling, learned the trade of a shoemaker. At 22 he served in the army during the war of 1866 against Austria. After his release from service he enlisted in the nobler militia of Christ under the standard of Loyola and entered the Novitiate of the German Province May 22, 1870. But the Brother's retirement was of short duration. For at the outbreak of the Franco-Prussian war he was again called to the colors to take part eventually in a number of bloody engagements. The year 1872 found him safe and well despite the hardships he had endured and he returned forthwith to finish his novitiate. In 1874, Brother Kohls came to America and after fourteen years at Canisius College, Buffalo, New York, and Sacred Heart College, Prairie du Chien, Wisconsin, he was sent to work among the Sioux Indians of South Dakota.

Brother Kohls reached St. Francis Mission October 4, 1888, less than two years after its inception and was, in consequence, one of the valiant band of pioneers destined to

bring the light of faith to the most warlike of the western Indian tribes. The good Brother's military experience must have stood him in good stead, for these first years among the Sioux were fraught with difficulties and privations of every description. But his was a strong and generous soul that could brook no half-measures with God; that ambitioned but one thing in this life— the perfect fufilment of His holy Will. Hardship counted for nothing with him so long as God was faithfully served.

While working at his trade, for seven years at St. Francis Mission and twenty-two at Holy Rosary Mission, he likewise instructed the Indian boys in shoe and harness making and endeavored as best he could to impart to them something of his own thoroughness and generosity. When, finally, at 73 years of age his eyesight began to fail and he was unable to continue in his life-long occupation, the Brother was sent back to St. Francis Mission to end his days where he had begun his missionary career. Perfectly resigned to God's holy Will, he was none-the-less grieved, to a degree that was pathetic in the holy old veteran, to think that he could no longer labor as strenuously as of yore. Still, the little work that was assigned to him in the refectory and clothes-room he performed with his wonted energy and accuracy to the very day of his death.

Christmas day, 1918, Brother Kohls spent with the community. When he did not appear next morning at Mass and Holy Communion one of the Brothers went to his room and found him dead in bed, as peaceful as if in normal sleep. Death had come suddenly but not unexpectedly for him. He had spoken of it often during his last days as if he suspected what was to happen.

Brother Kohls possessed in a high degree the virtues which the rule requires in Brothers of the Society. He was an exemplary religious, above all in regard to holy obedience. His superiors could always rely on his fidelity, punctuality, prudence and integrity. What spare time he had was spent in visits to the Blessed Sacrament or in the recitation of the Rosary, especially for the Poor Souls in Purgatory for whom he had a tender compassion and in whose intercession he trusted implicitly. R. I. P.

Father Aloysius Brunengo, S.J.

Father Aloysius Brunengo was born in Turin, Italy, March 7, 1836, and at the early age of fifteen entered the novitiate of the Province of Turin at Massa Carrara in Northern Italy. After his juniorate he went to Rome for his philosophy.

His theology was made partly at Lyons, France, partly at Monaco, a principality on the Mediterranean, the city of Nice. He was ordained priest in 1866 and sent immediately to the United States.

Upon his arrival in California he was sent to Santa Clara College, whose president at that time was the famous Father Varsi. Here Father Brunengo lectured for several years on logic and natural philosophy and, at the same time, filled the post of spiritual father to the boys. He was called from these labors to succeed Father Varsi as president of Santa Clara. His administration of four years was marked by many improvements. He erected a two-story brick building for class-rooms and a commercial department, which still stands facing the old infirmary building. He re-organized the debating societies into the Literary Congress of the House and of the Senate which have retained to this day the form he gave to the original Philhistorian and Philalethic Societies.

When Father Brunengo's term of office expired in 1880, he was sent up to St. Ignatius College in San Francisco, where he lectured in physics. But the energy of the man looked for new outlets, and to his great credit be it said that he started a course of lectures for young men, to be delivered in the evening, on ethics and natural law. Little did he dream that in these fruitful efforts he was doing the pioneer work for the St. Ignatius Law School; for his lectures were attended chiefly by young Catholic lawyers and offered a precedent for the now flourishing Institute of Law of St. Ignatius University. Father Brunengo was moreover an eminent controversialist, and as such was instrumental in the conversion of Mr. McKinstry, associate judge of the Supreme Court of California, whose reception into the Catholic Church caused quite a sensation in the legal and judicial fraternities of San Francisco. Returning in 1882 to Santa Clara, Father Brunengo taught philosophy there for more than twenty years. His was a quiet and peaceful life during these years of class-room work, but the long strain of teaching was beginning to wear out the now aging priest and his superiors called him to a lighter task.

In 1903 he was sent to the Sacred Heart Novitiate at Los Gatos to be spiritual father to the Juniors. Many were the young men who have been under his fatherly guidance and have listened to his fervent and elegant exhortations; for his was an extraordinarily refined and cultivated mind. and in behalf of the fortunate Juniors at Los Gatos, he for many years poured out the treasures of his cultured and well ripened intellect. But this post left the old man much leisure, which he spent in prayer, in reading his favorite

author, St. Thomas, and in walking, cane in hand, about the winding paths and sloping vineyards of the Novitiate.

Many of the scholastics remember how, when consulted about a book for spiritual reading, he would reach feebly over to his shelves for a favorite volume, blow the dust from the top, and with quavering voice and eyes peering over spectacles recommend the book in round eulogy.

But Father Brunengo began to decline; increasing feebleness and growing deafness rendered burdensome the office of spiritual father, so that in the summer of 1913 he was removed to the University of Santa Clara, where the broad gardens and sunny climate touch kindly on the old. Here he rested until his death. This came by slow degrees. Just a little each year the old man drooped. He became too weak to say mass, but each morning he could be seen tottering to the Chapel to be present at least at what he could not himself perform. Finally he was confined to his bed. The taper was burning low; when would it flicker and go out? Slowly, slowly life left him until he seemed no more than a breathing child asleep—going off, as the doctors declared from old age and nothing more. The end came after a very quiet day at 10.35 in the evening of February 28th, 1919.

That Father Brunengo was a holy man nobody who has listened to his fervent exhortations and unctious private talks on the spiritual life will for a moment doubt. "I am well, too well; I suffer too little," he said to Father Provincial a few months before his death. He is the brother of the Rev. Joseph Brunengo, for many years the well-known historical writer on the staff of the *Civilta Cattolica*. The body was laid to rest out in the old cemetery at Santa Clara, where so many of his noble countrymen and brothers in religion repose. R. I. P.

Father Henry J. Lyons, S.J.

A wise writer once said: "He has achieved success who has gained the respect of intelligent men, and the love of children, who has always looked for the best in others, and given the best he had, whose life was zealous and earnest and whose memory is sweet."

Such was the life of Rev. Henry J. Lyons, S.J., who died on April 2, 1919, at St. Vincent's Hospital, New York City. He believed more in deeds than in words, and his countless acts of generosity and self-sacrifice will long keep alive in memory his kind heart, honest mind and generous hand.

Many of his friends had known that he was suffering from diabetes, but few suspected that the end was near. That Father Lyons fully realized his condition was evident from his parting words to some who visited him. "I may not see you again, I'm not out of the woods yet." To the last however he remained cheerful and forgetful of self. Maybe it was this prominent characteristic of his life that prompted a strange remark shortly before his death to the Sister in charge: "Sister, I am not going into coma before I die." So it happened. The end came rapidly, and at 11.45 A. M., April 2, his soul went to its reward.

Father Lyons was born in Brooklyn, New York, June 8, 1868, and entered the Society of Jesus from Holy Cross College on August 14, 1891. Upon the completion of his Novitiate and Juniorate at Frederick, he made his philosophical studies at Woodstock. His first three years of regency, from 1898 to 1901, were spent at Georgetown University, where in addition to teaching and prefecting he was Moderator of the College Journal. The following year he was transferred to Gonzaga College. In 1902, he returned to Woodstock to begin his theological studies and was ordained in June, 1905, by Cardinal Gibbons. After his ordination he was sent to Fordham as Prefect of Discipline, and with the exception of two years remained at Fordham the rest of his life, either as Prefect of Discipline or as Father Minister. This long period of devoted service to the University was broken by the year 1907-1908, which he spent in the Tertianship at Tronchiennes, Belgium, and later, 1913-1914, during which he acted as Minister and Superior of the Juniors at St. Andrew. In December, 1918, because doctors advised a change, he was transferred from Fordham to take up the duties of Minister at Campion Hall. This was his last status, and at this house he lived until his death.

Father Lyons had always been a man of high ideals. Charity was ever on his lips and kindness in his heart. It was habit for him to act according to principle, and thus throughout his years of loyal service in the vineyard, he always led the way that self-sacrifice and generosity loved to walk. The example of his life was a power even among those who differed from him in creed and deed.

His piety was practical. He fully realized his failings, and notes taken during his yearly retreats show with what care he tried to uproot them. The resolutions and plans he drew up to combat his faults could only have been made after hours of honest meditation.

At Fordham University, with which he was so long identified, his influence was most felt. In the affairs of the campus, classroom, and community, he took a lively and sym-

pathetic interest. As Prefect of Discipline, a boy's soul was as great a concern as his conduct in class.

As Minister, too, the welfare and happiness of the community claimed his undivided attention. The spirit of the house was always bright and cheerful because of his presence. The best he could do for each and every one was none too good, and for anything below his best, a "peccavi" was always on his lips. What one of the community remarked on the news of his death reached Fordham, was the sentiment of the entire faculty: "God has taken him from us that we might be more dependent on ourselves. May God be as good to him as he was kind to us."

A Mass of Requiem was said at St. Ignatius' Church by Rev. Richard H. Tierney, S.J., Superior of Campion House. The burial took place at St. Andrew-on-Hudson. R. I. P.

Father Thomas F. McLoughlin, S.J.

Father Thomas F. McLoughlin, S.J., died in Saint Vincent Hospital on Good Friday, April 18, 1919. The illness that led to his death was of short duration; but, as he had rarely enjoyed vigorous health, his weak heart was unable to meet the severe attack of pneumonia. The last days were marked by that serenity which characterized his entire life; the prayerful days of Holy Week fitted well the final hours of a life which loved prayer; and as his last public exhortation was on "The Cross," it is not far-fetched to find a consoling significance in that his death occurred on Good Friday.

Father McLoughlin was born in Worcester on November 21, 1858. After his studies in the local schools, and at Holy Cross, he entered the Jesuit Novitiate in Frederick, Maryland, on May 24, 1877. Following his literary and philosophic studies he taught five years at Georgetown during the five years of his regency. His theological studies were at Woodstock, and being in failing health he was privileged to have his ordination to the priesthood take place in his boyhood church, dear old St. John's of Worcester, April 14, 1891. He was immediately assigned to the staff of Holy Cross, and there he remained engaged for the most part in classes to Senior till his death came.

The funeral took place at Holy Cross College on Easter Monday; the Requiem Mass being said by Rev. Father Rector, and the Absolution being given by Rt. Rev. Bishop Beaven, a devoted friend of the devoted Jesuit.

From a sketch in the *Holy Cross Purple* we take the following appreciation:

"What may be said of Father McLoughlin by way of comment upon his life will fall short of the enthusiastic praise which every Holy Cross man would wish to have spoken of him.

To the students, during the past twenty-eight years, he was more than precepteur; he was an exemplar. His scholarly traits in the classroom were admired; his calm lucid explanations of the philosophic theses, his insistence upon the repetition of an important point, the clarity of his ideas, with words that measured them adequately, his ability to present abstractions with comprehensive concreteness—these characteristics were observed by every student in his classes. But eyes as keen noted not merely his intellectual gifts, rather noted more his character, the life of his will as it was manifested in the field of student activities. His zeal for truth, his patience with those who creep slowly in metaphysics, his encouragement, not in general formulae but in direct personal application to the individual, his interest in the class as a group or in some member who exhibited a desire for some particular work, were it a present chapter in a book or a pathway for future achievement,—these are of the salutary atmosphere that breathed about him in his student associations. His logic and literature helped many an inspiring paper; and his words of counsel were a directive force in many a life. Circumstances, it is true, co-operated in the formulation of these superior relations which Father McLoughlin had with students. For instance; his classes were mainly in Senior year, a time when college men stand before the threshold of the great university of life; problems touching the important future are to be calculated, and solution sought. The Senior, be he cautious or nonchalant before the problem, is apt to consult, beside the oracle in his own heart, the judicious counsel of another voice. And this was a function which Father McLoughlin performed—sympathy, wisdom, encouragement to Seniors of the past quarter of a century. *Vos alumni testes estis fere omnes.* To students in other classes also, his voice was known; his name for them stood over the "confessional" in the chapel since 1891.

And to the alumni, his service followed with unflagging zeal. His correspondence with his former students, intent to their interest, was notable also in its extent. The Alumni Chronicle in the college magazine looked to him for its supply of news about the "old boys." But the printed page never revealed the deeper, personal content of his correspondence; those items, the record of a counsel sought or a position in business obtained, are stored up in a Book which is beyond the horizon of time. And a fact worthy of

observation is that Father McLoughlin did not preserve this epistolary record of his service to Holy Cross men; legitimate and human as it might have been to have retained this written testimony for consoling memory, *cui etiam boni indulgent,* he chose, his offices of loyal interest having been performed, to forego the congratulations which self could have taken from the review of that portion of his career.

And finally, his relations with his brethren of the faculty—If small word is said on that score, it is not because appreciation does not speak or high esteem or fraternal love; it is because convention applies a norm of propriety. Father McLoughlin was a Jesuit—faithful to the name, and, for that reason, ardent with zeal for every interest that concerned the Church.

One of his functions in the community life during the last months of his life was the giving of spiritual conferences. Nobody who listended to these splendid exhortations will forget his opening conference, "What think ye of Christ?" nor his last discourse upon "The Cross of Christ." And as he was privileged to have Good Friday as his own death-day, it is consoling to recall his fervent exposition of the First Good Friday, and his assurance, which was with him at the end,—"In the Cross of Christ is our hope and our salvation." R. I. P.

Rev. John B. Guida.

With the death of Father Guida the Society in America has lost its oldest member and probably the whole Society its oldest priest. Born in 1828, he was ninety years and six months old at the time of his decease; and, having entered the Society in 1843, he lived in it seventy-six years, or longer, it seems, than any father or brother who was alive in May of this year, when Father Guida was called to his reward. At all events, there was probably no man in the Society who had spent so many fruitful years in the Priesthood; he was ordained in 1854, and was therefore a priest for sixty-five years. And this is all the more remarkable as our nonagenarian was a sickly young man, and was given up by the physicians as doomed to die of tuberculosis.

Father John B. Guida was born on the twenty-ninth of November in the year 1828. His parents were Pasquale Guida and Vincenza Cesarano Guida, who were dwelling at that date in Nola, near Naples. Their family consisted of four sons and seven daughters; three of the latter became Sisters of Charity.

While Father Guida was still a child, his parents moved to Lecce, where there was a Jesuit college. It was there that John got his first instruction in the Latin and Greek classics and that remarkable love for them which was so characteristic of him throughout his long life. But his intercourse with the Fathers of the College of Lecce was the occasion for something vastly more precious.

The young student accepted the suggestions of divine grace and applied for admission into the Society. He was received into the novitiate in Sorento on June 15, 1843, being then fifteen years old. No details of his life as a novice or junior have been preserved; but if we may judge by his later life, he must have been a very devout novice and an enthusiastically studious junior. Considerable travel added variety to his course in philosophy; he made it in Italy, in France, and in Belgium. This was owing to the troubled political conditions of Europe at that time, and to the threatened expulsion of the Jesuits; perhaps also to his delicate health. He began to teach as a scholastic at Benevento, but pulmonary infirmity quickly forced him to discontinue. He made his theological studies in Naples where he had begun his philosophy. As he was so sickly that it was feared he might never live to reach ordination, he was ordained in advance of the regular time in September, 1854. His profession took place August 15, 1862.

Having studied philosophy in three different countries, Father Guida also taught it in as many different countries: at Bari, in Italy, for three years; in Naples, one year; in France, one year; and at Georgetown, Washington, for several years. Moreover he lectured on theology to Ours for some time at Georgetown. He did some teaching in Boston also.

It was while Father Guida was at Georgetown that he was arrested for assassinating the President. There are two accounts of this extraordinary incident, so ill-beseeming a Professed Father of the Society of Jesus. According to the first, he was on the road to Tennallytown, near Georgetown, on the tenth of April, 1865, when he was met by a number of mounted soldiers who noticed the marked resemblance in appearance between him and Wilkes Booth, and straightway arrested him on suspicion of being the man who shot and killed Lincoln. The soldiers did not have an extra horse with them and could not wait for the prisoner to trudge along beside them. So they put him up on a horse behind one of the soldiers, and thus, with more speed than state, he was brought to a military camp across the Potomac. Here he was questioned and examined by a higher officer, but he was unable to clear himself of the suspicion, and was

detained in the camp until trace was got of the real criminal. Another version has it that he was in a private home just outside Washington and about to say Mass, when an officer knocked at the door and asked the lady who answered if a gentleman looking like a Catholic priest had not entered the house shortly before. Getting an affirmative reply, he demanded to be allowed to see the man. Meanwhile, Father Guida had gone to the window, seen the officer and also overheard what he said. Then he stepped forward and without more ado was put under arrest as being the supposed perpetrator of Booth's crime. He was put on a horse and started back toward the city in the custody of a body of soldiers. Before they arrived there, however, the officer left him and had a little consultation with a superior officer, who then rode up, told the perplexed Father that evidently a mistake had been made, apologized to him, and set him at liberty again.

Bishop Machebeuf, of Denver, had long desired to have some representatives of the Society in his city, and finally Father Guida was sent to Denver in August, 1879. It was here that he did the great work of his life. In spite of many serious difficulties and obstacles, he founded Sacred Heart Parish, and during the nineteen years of his zealous and laborious pastorate, he built it up into one of the leading parishes of the Diocese. Father Guida opened his new Church for worship April 25, 1880. Not satisfied with a church only, he immediately set about making arrangements for a school. During the summer months he had the basement of the church fitted up for school purposes. It was the second parochial school in the city, if not in the Diocese, and was at first in the hands of Catholic young ladies of the city. No tuition was charged for children belonging to the parish. The school was a splendid success, except that it soon became too small for the number of children who flocked to it from all parts of the city. In 1890, at the expense of incurring a heavy debt, Father Guida built a modern new school and a residence for the Sisters. One time while Father Guida was rector of Sacred Heart he fell ill. A physician was called who examined him and asserted that there was nothing wrong with him but general debility due to excessive abstemiousness and mortification. He was once brutally assaulted on the street by a rowdy; after his assailant had struck him, he meekly picked up his hat and went on his way.

In July, 1896, Father Guida was made Rector of Sacred Heart College in Denver. In October, 1898, he was ordered to Naples to become Rector of the new Scholasticate at Posilipo. He told a certain person who was in his room

when he was packing his trunk that the call of obedience was the only thing that could ever induce him to leave the United States. Then he showed him an American flag which he was taking with him, and which, he said, would return with him. Presumably it did, when in August, 1902, he came back to Denver, where he was stationed at the College till his death.

On June 15, 1918, Father Guida had the rare happiness of keeping the seventy-fifth anniversary of his entrance into the Society.

For several years Father Guida had been slowly wasting away. But no matter how weak he was he always insisted upon offering the Holy Sacrifice, until a year or so before the end it became absolutely impossible for him to do so. His manner of saying Mass was exceptionally unctuous and touching and inspired all who heard him with a sense of devotion. It was only for the last few days he was frequently seen gazing intently on a picture of the Crucifixion, his eyes bathed in tears. Though he scarcely had the use of his mental faculties for some time before and after he was given the last Sacraments, he seemed to understand very well what was being done while they were actually being administered. As a final manifestation of his extraordinary vitality, even after he appeared to be dead he rallied and lived for an hour or so more. His long-tried soul passed peacefully to its Supreme Judge just as the sun was setting behind the mountains, Friday evening, May 23, 1919.

The funeral Mass was celebrated by the Rector of the College, Father J. J. Brown, the following Monday morning in the Church of the Sacred Heart. Rt. Rev. J. H. Tihen, Bishop of Denver, officiated, pronounced the last absolution, and preached a sermon to a large concourse of admirers of the deceased. The remains were interred in the College cemetery.

A very striking characteristic of Father Guida was his exqusite refinement and polish of manner. He was always the perfect gentleman. It was impossible not to notice his remarkable courteousness and urbanity. His thoughtful consideration for others, together with his devoted zeal and charity, won him great favor with the people.

Father Guida's intellectuality was of a high order. For many years he was an able professor of philosophy and theology. But his forte in the matter of studies was undoubtedly the ancient classics. He never put aside his Horace nor his Demosthenes. He had a habit of carrying pocket editions of the classics about with him and reading them in the street cars. The old Latin and Greek authors were a great

solace to him in his declining years. In his eighty-ninth year he went into a scholastic's room who happened to be reading Horace. He inquired what particular ode it was. On being told, he answered, "O yes, that begins in this way," and then went on to repeat several verses of it. One time a passage in Greek that was especially refractory was sent out to the College to be translated. Father Guida was the man who made it yield its meaning. He was an accomplished linguist in the modern as well as in the ancient languages. Besides his native Italian, he spoke English, French and Spanish fluently. When already an octogenarian, he took up the study of German and acquired a facile reading knowledge of it. In his last years he manifested a predilection for ethics, and even when he was nearly ninety he frequently begged to be allowed to teach it.

Father Guida's ideas were very clear-cut and firmly set. His ideals were always of the highest and grandest, and he was so eagerly bent upon realizing them promptly and by the most direct means that he was apt at times to be rather impractical.

Father Guida was thoroughly Ignatian. He was an ardent admirer and student of St. Ignatius' characteristic ways of thinking and doing things, and throughout the seventy-six years of his religious life his chief endeavor was to make them his own. He had a fervent devotion to the Holy Eucharist; and feeble nonagenarian though he was, he would habitually kneel, perfectly erect and without any support whatsoever, for an hour or an hour and a half before the Blessed Sacrament. His piety was a constant source of edification to all who lived with him.

It may not be inappropriate to remark in conclusion that Father Guida was the last man to die in the Mission of Colorado and New Mexico and that soon after his death it also came to an end. R. I. P.

Brother John Taggiasco.

Brother John Taggiasco was born March 9th, 1859, at San Remo, in Italy. When in his 38th year he joined the Turin Province and after his first year of Novitiate was sent to what was then known as the Rocky Mountain Mission. He had offered himself for the missions and his offer was accepted. Brother John, as he was familiarly known, came to St. Francis Mission, South Dakota, in 1909, two years after the community there had been severed from Buffalo and made a portion of the Rocky Mountain Mission; and when in 1912, St. Francis Mission was transferred

to the jurisdiction of the Missouri Province, Brother John was more content to remain among the Sioux. He had come as a total stranger but soon won the esteem and affection of all with whom he had to deal. He practiced the spirit as well as the letter of the Third Rule of the Institute, which bids the true son of St. Ignatius be ready to travel to various parts of the world and to live wherever the glory of God can be promoted. He was perfectly happy in any community because he carried within himself the source of his own joy, an upright heart and a sincere devotion to the holy will of God.

Whilst occupied in the kitchen or refectory or in sweeping the corridors, Brother John ever appeared the humble, silent servant of all, and there can be no doubt but that he considered himself as such.

He had charge of the band of the Mission, and in this connection his talent and spirit were noticeable to some extent, despite the fact that his generous self-effacement did everything possible to avoid attention; for he was as unconcerned and unpretentious whilst directing his band as he was in washing the dishes. Up to the time of his entrance into the Society, the Brother had been a musician and painter by profession and in later years he continued to put to good use the facility and skill that he had acquired in both these branches through long study and practice. He was an excellent organist and handled all the various band instruments with ease. The use of the latter he taught the Indian boys with enviable success. Everyone within reach of St. Franncis Mission knew of Brother John and his band. More than once he was called upon to supply the music for some Government celebration, and his renditions were always welcomed with hearty applause and a call for more. Neither did he limit himself to concert work. Most of the music he played was of his own composition.

The Indian boys not only admired Brother John; they loved him with a true and lasting attachement. His patience with them seemed limitless, a fact they themselves were well aware of. For, more than once they were heard to remark: "Brother John never gets angry." His devotion no one could ever call in question.

During the fall of 1918, when the influenza was raging in Dakota as everywhere else, Brother John was one of the victims confined to his bed for three weeks. He never fully revovered from that attack. He was troubled with a little sore on one arm which refused to heal. Finally, however, he submitted to an examination and to the sorrow of the whole community, it was discovered that he was suffering from an incurable cancer. He was sent to St. Joseph's

Hospital, Omaha, where he lingered for weeks, enduring terrific pain, but ever humble and patient and grateful for the prayers and little assistance that others might render him. He died June 28th, on a Saturday as he had desired, and after hours of almost constant prayer to our Blessed Lady. R. I. P.

VARIA

St. Andrew-on-Hudson. *The New Crucifixion Group.*—An Orbronze crucifixion group has recently been erected in our cemetery. It consists of life-size figures of Christ, the Blessed Mother, Saint John and Mary Magdalen.

The location chosen was one of simple, natural beauty. The group holds a commanding position on the ridge skirting the western side of the graveyard and can be seen from all points. A broad, sloping lawn, built up on the side of the ridge, tapers to the group-platform. The hemlocks and pines in the rear furnish a harmonious background. The lawn in front is simple and unadorned.

The figures themselves are beautiful. Mary and John stand with uplifted eyes of suffering, while Magdalen crouches close to the foot of the cross. Especially worthy of note are the faces, for the fidelity with which the emotions of sorrow and suffering are depicted.

The group forms one of the beauty-spots of the grounds, and particularly during times of retreat and recollection is it a favorite.

The New Clock.—The new clock is a Seth Thomas tower clock, placed in the attic under the old bell platform. The chronometer proper is an eleven-day weight-operated clock, with an hundred and eighteen pound compensating seconds-pendulum. Mounted on the same frame are two strikers, likewise weight-operated, timed by cams on the hour shaft, and operating three fifteen-pound hammers, which act on two bells in a cupola above. The higher note of the quarter chime is struck on a century old bell, cast in Louvain and brought here from Frederick. The lower note of the quarter chime, and the strokes of the hours, are struck on a new six hundred pound bell, whose sound carries clearly over a mile.

On the second-hand spindle of the chronometer is a revolving contact, connected in series with a wet battery of fifteen cells, and ten electro-magnetically operated secondary clocks. Of these, four have double movement and translucent dials, are electrically lighted, and hang in the main

corridors. The others, with single movements and opaque dials, are placed in the ascetories and study halls. Two small switches, one to break the circuit, the other to shunt the contacts at the master clock, render possible the simultaneous correction of all the secondaries.

The lead-in from a two hundred and fifty foot double wire aerial is connected to a loose-coupled tuning coil, a rotary variable condenser, a Perikon detector, a small fixed condenser, and a pair of Baldwin, Type F, non-magnetic phones. With this apparatus N. A. A. time signals are always clearly received, and under favorable conditions are audible some feet away from the phones.

Both the crucifixion group and the clock are in memory of Father George A. Pettit, S.J. Owing to the high cost of building, the proposed mortuary chapel was found impracticable.

The New Sanitarium.—Remodelling and renovation of the building which is being prepared for the accommodation of the Province's sick has been completed. The new sanitarium has a most attractive situation near the southern boundary of the newly acquired Webendorfer estate. It sets in about one hundred and fifty yards from the Post-Road, on the river side, and offers in several places an unobstructed view of the Hudson and the hills beyond.

All the rooms have been freshened with paint and morisco in an attractive color scheme. The Junior Scholastics, under direction of Brother Bowes, have undertaken this section of the improvements, and have generously expended time and labor at the work. A new steam heating plant is in perfect condition, and a corps of Junior electricians have just completed the installation of a model lighting system.

Bohemia and Slovakia (Czecho-Slovakia.)—The dependence of the Society in the new Republic has undergone a reconstruction. November 26, 1919, Father Rudolph van Oppenraaij, the German Assistant, came from Rome to Prague to ascertain personally the condition of the Society's houses and men in the new republic. December 8, 1919, on the feast of the Immaculate Conception, Bohemia and Slovakia were declared a vice-province of the Society, containing eight houses. Father Leopold Skarek was appointed vice-provincial, and Father Ladislaus Schmidt his Socius. At present the Society is allowed to labor in the new republic unhampered. The future—well, *"Fiat voluntas Dei."* We place all our confidence in the Sacred Heart—He will not cast our feeble efforts aside. Our numbers are small and our houses are poor, yea very; pray that the Lord may generously assist us. The separation of the Church and State

is now an established fact. What this may mean for the Church and the Society the future alone will tell.

California Province. *San Francisco. St. Ignatius College. Golden Jubilee of Father Joseph Spangemacher.*—

The fiftieth anniversary of the entrance of Rev. Joseph Spangemacher of St. Ignatius Church of this city into the Society was celebrated by the members of the St. Ignatius Church and college community, October 14, 1919. The venerable priest received congratulations from friends and well wishers. Members of the faculty of Santa Clara University joined with the members of the St. Ignatius community in commemorating Father Spangemacher's jubilee.

Fifty years, ago, on October 14, Joseph Spangemacher, then in his nineteenth year, entered the Jesuit novitiate at Munster, in Westphalia, and shortly after the completion of his novitiate was called upon to serve his country in the care of the sick and wounded during the Franco-Prussian war.

At the close of the war those services were rewarded by the somewhat singular distinction of being expelled from the Fatherland.

Father Spangemacher's studies were made partly in Holland and partly in England. He was ordained to the priesthood in the latter country in 1882, and set out at once as a missionary to India. He spent twenty-three years in that country, both as a college professor in Bombay and as an itinerant missionary in the interior of India.

In 1905, on account of failing health, he returned to England and taught for two years in Beaumont College, having among his pupils the present King Alphonsus of Spain.

From Beaumont Father Spangemacher came to America and was stationed at the Rosebud Agency in South Dakota for work among the Indians. In 1910 he was sent to San Francisco, and has been here ever since.

The jubilee celebration brought many messages from his former associates and from his superiors. Among others a letter of congratulation came from Very Rev. Father General.

Father Christian Pesh, S.J., the widely known philosopher and theologian, who was a fellow novice of Father Spangemacher, wrote a note of congratulation in which he gave some interesting statistics of the present position of Jesuits in Germany.

"There are," he said, "as many Jesuit houses in that country now as there were at the time of the expulsion, nearly fifty years ago, and there are more novices now than there were then."

When Father Spangemacher entered the Order there were fifty novices in his class. This year, in spite of the war, the German Province has seventy-two novices.

INDIA. *The First American Jesuit to die in India.*—A correspondent writes: The obituary of Mr. H. McGlinchey in the June number of the Letters, 1919, is very interesting. One point struck me, however, and that is that though his is the honor of being the first to lay down his life from among the Americans lately come to replace our German missionaries he is not the first American Jesuit who made the great sacrifice. That honor probably belongs to Father Maurice D. Sullivan of Missouri, who died at Belgaum, January 3, 1889, age 39, on his return to Mangalore from Ranchi where he had just completed his tertianship.

JAMAICA. *The Appointment of Father W. F. O'Hare Vicar-Apostolic of Jamaica.*—The official documents appointing the Right Reverend W. F. O'Hare, S.J., Vicar-Apostolic of Jamaica and Bishop-Elect arrived by the "Atenas" from New York on December 1, 1919. He is therefore, the Vicar-Apostolic of Jamaica and all business and ecclesiastical matters concerning the Roman Catholic Church in Jamaica are to be referred to him.

J. J. COLLINS, S.J.

Winchester Park, Kingston, December 3rd, 1919.

STATEMENT BY BISHOP COLLINS.

His Lordship Bishop Collins also writes as follows:

In demitting the office of Vicar-Apostolic of Jamaica, I think I owe a word of explantion to my people. While in the United States begging for the Mission, in March, 1918, after I had been making appeals in Churches every Sunday for six months, I felt broken-down in health and I sent the following letter to the Prefect of the Propaganda who has charge of all foreign Catholic Missions.

Cardinal Dominic Serafini, O.S.B. (since dead),

Palazzo della Propaganda, Rome, Italy.

Your Eminence:

I am convinced that it would be better for the Mission of Jamaica if I were to retire and leave room for a younger and more active man.

I therefore tender you my resignation as Vicar-Apostolic of Jamaica, asking only the privilege to return to the Province of the Society of Jesus from which I was taken, where I may spend the remainder of my life in peace and tranquility. I have served Jamaica for nearly twenty-five years and have given it the best that was in me, and I feel that the

growing infirmities of approaching old age justify me in asking this favor.

With esteem and reverent homage, I am

Your obedient servant in Christ,

J. J. Collins, S.J.

I sent a copy of this letter to the Very Reverend Father General of the Jesuit Order on March 15, 1918; and on July 23, 1918, I received two letters—one from the Sacred Congregation of Propaganda, and the other from Father General. The letters follow:

S. Congregation de Propaganda Fide,

Protocol N. 674-18.

Rome, 15th June, 1918,

(*Translated from Latin*).

Right Reverend Sir:

In audience on the 10th day of the present month of June, the letter containing your Lordship's resignation of the office of Vicar-Apostolic of Jamaica, dated the 13th day of last March, was presented to His Holiness.

His Holiness has accepted your Lordship's resignation, at the same time commending you for your many years of pastoral labors spent in procuring the good of souls. He commands, however, that you continue to administer the affairs of the Vicariate until a new Vicar-Apostolic is appointed and assumes the duties of that office.

G. C. Card. Van. Rossum, Prefect.

C. Laurenti, Secretary.

Leter from Father General.

"Zizers (Switzerland), 17 June, 1918.

My Lord:

Pax Christi.

It was only last week that I received your Lordship's letter of 15th March. I am grateful to you for the communication which I read with great edification. The genuine humility of your words is very touching and made me turn to God with thanksgiving for this precious virtue in you and with prayer that His Holy Will should continue to be done by you. What the Divine Will may be as to your state in His Church, is for the Congregation de Propaganda Fide to make known. Be assured, however, that the Society and your Province will gladly welcome you if you are freed from official service in the Vicariate.

Commending myself to your holy sacrifices,

Your Lordship's humble servant in Christ,

W. Ledochowski.

Since the receipt of these letters I have been naturally expecting the announcement of a successor from Rome. This appeared in the London *Times* and *Post* in September,

as was stated in *The Gleaner*. I have carried a heavy burden of responsibility for sixteen years—two as Rector of the University of Fordham at a very critical period, and fourteen as Administrator and Vicar-Apostolic of Jamaica.

I think it can be said that in these fourteen years Jamaica has seen more disasters than in the four hundred years since its discovery. The terrible earthquake of 1907, the destructive hurricane in the western part of the island in 1912, the great war and the hurricanes since the beginning of the war, have certainly established a record in the history of an island, whose whole history has been so unique with strange disturbances that it reads like a romance.

My whole energy was consumed in rebuilding churches and chapels and schools till 1912, when I had to turn my attention to the western end of the island, where our losses in churches, chapels and schools amounted to something like $20,000. When this was finished, the great war came; and with a heavy debt and sinking fund to pay interest on, the struggle became a life and death struggle. It was never my hope that the faithful of Jamaica would be able to pay the debt of the Cathedral and Sanitarium. As the Mission has two farms, I placed considerable hope in the aid that would come from them; but hurricanes and the disruption of our shipping made them of little value for the last four years. I, therefore, turned to my homeland which I always felt I could appeal to with success when necessity came. Thank God, I did not appeal in vain and as I had to learn the art of "begging," I began with the "A. B. C." Gradually, I acquired a knowledge of the art, that made it almost fascinating and that showed me that with a little time and organization, I need have no fear of obtaining all the funds required for paying off the debt of the Mission. I have one complaint to make and that is that our people of Jamaica have not co-operated with me as well as they might have. This is partly, if not totally, my fault, as I knew they were passing through hard times just as I was, and I hadn't the heart to ask them to make greater sacrifices.

During these years, I have had the hearty co operation of the Fathers. It was my special privilege to select Father Harpes, Superior to succeed myself and when Father Harpes retired from office, to choose Father O'Hare. It is a courtesy extended by the Provincial of the Province to which the Mission belongs to let the Vicar-Apostolic choose the Superior of the Jesuit Fathers on the Mission.

In my resignation, I say that a more active man is, in my opinion, needed for the conduct of the mission at present. I doubt whether any one could be an improvement on the Very Rev. Father O'Hare, who, together with great

to the everlasting snows of the Himalayas, culminating in Mt. Everest and others of the highest peaks on earth. The early Jesuits had missions in Nepal, and they were followed by the Capuchins. But the violence and fanaticism of the populace has permitted Christianity to make but little progress.

The second part of the new Mission lies immediately south of the eastern half of Nepal and extends across the fertile valley of the Ganges. Until recently it formed a part of the civil province of Bengal, but was separated from it when the new province of Behar-and-Orissa was constituted. The province is subdivided into divisions and these again into districts somewhat after the manner of our state subdivision into counties and townships. According to the map sent out to Rev. Father Provincial by Very Rev. Father General, the Mission includes within its boundaries the whole of the division of Tirhut, comprising the districts of Champaran, Saran, Muzaffarpur and Darbhanga; the whole of the Division of Patna with its districts of Patna, Gaya, and Shahabad; and of the division of Bhagalpur, the districts of Monghyr, Bhagalpur, and Purnea, part of the district of Darjeeling, but none of the Santal Parganas in the southeast. The wording of the Decree, however, does not seem to agree with the map. We are following the latter for the present. This would include an area of 38,000 square miles and a population of about 22,000,000 souls, so that the total population of the Mission, including Nepal, would be about 26,000,000.

The people of this portion of the Mission are nearly all of the Aryan race with a slight admixture of Dravidian or Aboriginal stock in the lower castes. Their language is Bihari, which is derived from the Sanskrit in much the same way as the Romance languages are derived from the Latin. In religion the people are mostly Hindus and Mohammedans with a very few Buddhists and Christians.

The Fathers of the Old Society had a residence in the city of Patna, belonging to the Mission of the Great Mogul under the Province of Goa. Later on the Capuchins were sent in to the territory by the Propaganda. The first Vicar-Apostolic of Patna was the saintly Capuchin, Bishop Anastasius Hartmann, whose body rests in St. Joseph's Church at Bankipur.—*The Province News-Letter.*

St. Louis University.—While in St. Louis, King Albert of Belgium, on October 14, 1919, stopped for some minutes before our Scholasticate. The Scholastics sang the Belgian national hymn. The King sent for Father Rector to thank him for the reception, all the more appropriate because St.

Louis was founded by Ours from Belgium, the first four presidents being of that nationality.

Reception to Cardinal Mercier.—On October 23, a splendid reception was tendered to Cardinal Mercier. The Scholastics welcomed him in French and English addresses. The University conferred upon his Eminence the degree of Doctor of Divinity. The University of Chicago had already conferred the degree of LL.D. on its distinguished guest, October 14, 1919.

NEW YORK. *Rev. Father Norbert de Boynes Appointed Visitor to the Maryland-New York Province.*—Rev. Father de Boynes arrived in Halifax, December 9,1919, from France. He was met in Boston by Rev. Father Provincial, Joseph H. Rockwell, on December 11, 1919, who accompanied him to New York.

Our Rev. Father Visitor was born August 14, 1870; entered the novitiate October 18, 1888, at St. Joseph's House, Slough, England. His juniorate was made, 1891, at St. Mary's College, Canterbury, England. He acted as bidellus. During 1893 he was in military service. Licentiate on Literature, 1894, Rue Volney, Angiers. He made his three years of philosophy, 1895-1897 in Maison St. Louis, Isle of Jersey. During the second and third year he was bidellus. 1898, 1899, prefect and professor of History, Ecole Libre, N. D. de Sainte Croix, Le Mans (Sarthe). First and second years of theology, 1900, 1901, Montre de Fourviere, Lyons; third and fourth year, 1902, 1903, St. Mary's College, Canterbury, Kent. Tertianship, 1904, St. David's College, Mold No. Wales. Socius to Father Provincial, August 5, 1904. Last Vows, February 2, 1906. Rector, Master of Novices, Prefect of Studies, St. Mary's College, Canterbury, Kent, from August 25, 1907. Provincial of the Province of France from September 13, 1912, to September 1, 1918. Superior of the Collegium Cenomanense, September 8, 1918, Le Mans (Sarthe). Visitor to the Maryland-New York Province, 1919.

PHILADELPHIA. *Mission in the Penitentiary.*—A week's Mission at the Eastern Penitentiary was given by Father Charles J. McIntyre, assisted by the penitentiary chaplain, Father Michael J. O'Shea. As one result of the mission there was a convert class of forty.

During the week, a daily Mass was celebrated at 8 o'clock, followed by instruction. The convert class met daily at 1.30 o'clock, conducted by Father O'Shea, after which Father McIntyre gave an instruction, followed by the Rosary, the mission sermon and Benediction of the Most Blessed Sac-

rament. Extra priests understanding foreign tongues, assisted on Saturday in hearing confessions.

WASHINGTON. *St. Aloysius' Church. Successful Campaign.*—December 13th marked the close of one of the most successful ten-day campaigns ever run in this country. On December 3rd, twenty teams of willing workers, formed by the men and women of St. Aloysius' Parish, started a drive to raise $100,000 for the completion of the new Girls' School. Five days later, these loyal workers saw their objective reached, and proudly realized that the entire sum had been contributed in half the appointed time.

Their zeal, however, was not satisfied so they continued the arduous work of collecting money, until $135,000 had been raised.

Such an achievement would be considered remarkable even in normal times, but in view of the high cost of living, and the fact that a previous campaign had been run less than three years before, the result of the present drive is all the more laudable. Much of the success in this praiseworthy work for Catholic Education is due, no doubt, to the prayers of the faithful members of the parish and their devoted friends. The campaign was begun under the patronage of the "Little Flower," and each day her intercession was sought by the children of the parochial school, as well as by those who were actively working for the campaign.

His Eminence Cardinal Gibbons presided at the closing session and offered his hearty congratulations to Rev. Father Rector and to all those who had a share in the success of the drive.

Rev. Father Provincial also spoke in well merited praise of the work accomplished, and thanked all those who had any share in it.

Class for Deaf Mutes.—Last November, Rev. M. A. Purtell, S.J., of Loyola College, Baltimore, instituted at St. Aloysius' Church a Sunday School Class for the Deaf Mutes of Washington. The first meeting was held in the Rectory, and was attended by only six persons. That the course has since found favor is evidenced by the fact that in less than four months this number has increased fourfold. Most of the younger members come from Gallaudet College, which is said to be the only college for deaf mutes in the world. Several adults from the District have joined the class during the past few weeks.

Father Purtell comes here once a month to direct the work of the class, and to preach and give instruction in the principal truths of our religion. Rev. Father Rector occasionally addresses the class on some religious subject. On

the other Sundays the class is in charge of Mr. James McCann, a fourth year Seminarian from the Catholic University, who is a devoted and zealous worker for the spiritual betterment of the deaf mutes. Father Purtell is also assisted by some of his former associates in the work from St. Mary's Seminary.

Brother McShea. Last Vows.—Brother John J. McShea pronounced the last vows of the Society of Jesus in St. Aloysius' Church on Monday morning, the feast day of Our Lady's Purification. An appropriate program was given in the refectory in his honor when the members of the community offered him their heartiest congratulations and good wishes.

SUMMER RETREATS

Given by the Fathers of the Maryland-New York Province from June 1 to October 1, 1919.

To Secular Clergy

Antigonish, N. S.	1	93
Burlington, Vt.	2	79
Charlottetown, P. E. I.	1	54
Fall River	2	128
Halifax, N. S.	1	45
Hamilton, Ont.	1	55
Harrisburg	2	83
Hartford	2	326
London, Canada	1	75
Manchester	2	116
Newark	2	253
New York	3	526
Philadelphia	3	522
Providence	2	196
Richmond	1	43
St. John, N. B.	1	60
Springfield	2	324
Superior	1	47
Toronto	1	83
Trenton	2	183

Seminarians

Emmitsburg	1	88
Overbrook	1	298

Religious Men

Christian Brothers		
Ellicott City, Md.	1	35
Pocantico Hills, N. Y.	4	284
Marist Brothers		
Poughkeepsie, N. Y.	2	113
Brothers of Sacred Heart		
Metuchen, N. J.	1	50
Xaverian Brothers		
Danvers, Mass.	1	66

Religious Women

Baptistine Srs. of Nazarene		
Newark, N. J.	1	19
Benedictines		
Brookland, D. C.	1	25
Blessed Sacrament		
Cornwells, Pa.	1	50
Carmelites		
Philadelphia, Pa.	1	13
Roxbury, Mass.	1	19
Charity		
Convent Station, N. J.	6	1332
Greensburgh, Pa.	2	390
Halifax, N. S.	2	445
Mt. St. Vincent, N. Y.	6	1419
Wellesley Hills, Mass.	1	75
Charity of Nazareth		
Hyde Park, Mass.	1	44
Leonardtown, Md.	1	28
Newburyport, Mass.	1	33
Christian Charity		
Wilkes-Barre, Pa.	2	253
Christian Education, Religious of		
Arlington Hts., Mass.	1	22
Daughters of the Heart of Mary		
Brooklyn, N. Y.	1	35
Buffalo, N. Y.	1	44
Burlington, Vt.	1	28
Westchester, N. Y.	1	74
Divine Compassion		
White Plains, N. Y.	1	40
Highland Falls, N. Y.	1	15
Obemberg, N. Y.	1	25
Poughkeepsie, N. Y.	1	9
Faithful Companions of Jesus		
Fitchburg, Mass.	1	30
Franciscans		
Buffalo, N. Y.	2	100
Columbia, Ohio	1	41
Glen Riddle, Pa.	2	366
Highland Falls, N. Y.	2	264
Mt. Hope, N. Y.	2	110
Mt. Loretto, N. Y.	2	111
Peekskill, N. Y.	1	86
Ridgely, Md.	1	34

Good Shepherd

Boston, Mass.	2	51
Georgetown, D. C.	1	17
Hartford, Conn.	1	12
New York, N. Y.	1	56

Holy Child

New York, N. Y.	1	26
Philadelphia, Pa.	1	73
Sharon Hill, Pa.	1	73
Suffern, N. Y.	1	23

Holy Cross

Alexandria, Va.	1	24
Baltimore, Md.	1	23
New York, N. Y.	1	13
Washington, D. C.	1	61

Holy Names

Albany, N. Y.	1	46
Rome, N. Y.	1	25

Immaculate Heart of Mary

Cape May, N. J.	1	180
West Chester, Pa.	1	170

Jesus and Mary

Highland Mills, N. Y.	1	18

Ladies of Loretto

Niagara Falls, N. Y.	1	89

Mercy

Baltic, Conn.	1	82
Beatty, Pa.	1	180
Buffalo, N. Y.	1	120
Burlington, Vt.	1	90
Charlotte, N. Y.	1	44
Corning, N. Y.	1	39
East Moriches, N. Y.	2	102
Fall River, Mass.	2	135
Hartford, Conn.	3	534
Hazelton, Pa.	1	40
Hookset, N. H.	2	320
Leicester, Mass.	1	33
Manchester, N. H.	1	63
Merion, Pa.	2	147
Milford, Conn.	1	189
New York, N. Y.	1	68
Plainfield, N. J.	2	195
Portland, Me.	2	255
Providence, R. I.	2	165
Rensselaer, N. Y.	2	129
Tarrytown, N. Y.	1	70
Titusville, Pa.	1	86
Wilkes-Barre, Pa.	2	132

Marie Reparatrice

New York, N. Y.	1	28

Mission Helpers

Baltimore, Md.	2	78

Missionary Srs. of Sacred Heart

West Park, N. Y.	2	174

Notre Dame

Antigonish, N. S.	1	66
Boston, Mass.	1	64
Cambridge, Mass.	1	39
East Boston, Mass.	1	45
Lawrence, Mass.	1	47
Lowell, Mass.	1	85
Malden, Mass.	1	35
Moylan, Pa.	1	53
Newark, N. J.	1	103
Roxbury, Mass.	1	180
Waltham, Mass.	1	123
Washington, D. C.	1	78
Worcester, Mass.	2	229

Perpetual Adoration

West Falls Church, Va.	1	11

Poor Clares

Philadelphia, Pa.	1	16

Presentation

Beacon, N. Y.	1	36
Fitchburg, Mass.	2	100
Green Ridge, N. Y.	1	24

Providence

Holyoke, Mass.	3	295
Pittsburgh, Pa.	2	268

Sacramentines

Yonkers, N. Y.	1	24

Sacred Heart

Albany, N. Y.	1	120
Halifax, N. S.	1	50
New York City		
(Manhattanville)	1	149
(University Ave.)	1	37
Providence, R. I.	1	55
Rochester, N. Y.	1	36

Sacred Heart of Mary

Tarrytown, N. Y.	1	45

St. Joseph

Brentwood, N. Y.	2	575
Brighton, Mass.	2	490
Buffalo, N. Y.	2	228
Cape May, N. J.	3	432
Chestnut Hill, Pa.	1	150
Cornwell, Ont.	2	48
Erie, Pa.	2	228
Hamilton, Ont.	2	186
Hartford, Conn.	1	106
Holyoke, Mass.	1	355
London, Ont.	2	209
Rutland, Vt.	1	95
Troy, N. Y.	3	470

St. Mary

Buffalo, N. Y.	1	44
Lockport, N. Y.	1	95

Ursulines

Berford Park, N. Y.	1	67
Fishkill, N. Y.	1	35
Frostburg, Md.	1	16
Middletown, N. Y.	1	10
New Rochelle, N. Y.	1	68
New York, N. Y.	1	27
Pittsburgh, Pa.	1	22
Wilmington, Del.	1	18

Visitation

Baltimore, Md.	1	45
Catonsville, Md.	1	30
Frederick, Md.	1	40
Georgetown, D. C.	1	40
Richmond, Va.	1	23
Wheeling, W. Va.	1	59
Wytheville, Va.	1	19

LAYMEN

Holy Cross College, Worcester, Mass	1	172
Georgetown College	2	87
Mt. Manresa, S. I.	18	976
Mt. St. Mary's, Emmitsburg, Md.	1	103
Overbrook Seminary	2	393
St. Andrew's	46	55

SECULAR LADIES AND PUPILS

Benedictines, Bristow, Va., Ladies	1	19
Cenacle, Brighton, Mass., Business Women, etc.	4	228
Cenacle, Newport, R. I., Ladies and Teachers	3	173
Cenacle, New York City, Ladies, Blind, etc.	6	438
Charity, Convent Station, N. J., Teachers	1	225
Charity, Nanuet, N. Y., Children	1	500
Charity, Wellesley Hills, Mass., Teachers	1	130
Faithful Companions of Jesus, Fitchburg, Mass. Alumnae	1	40
Franciscans, Peekskill, N. Y., Children	1	500
Franciscans, Stella Niagara, N. Y., Ladies	1	35
Good Shepherd, Buffalo, N. Y., Consecrated	1	68
Good Shepherd, Georgetown, D. C., Inmates	1	60
Holy Cross, Washington, D. C., Women	1	55
Immaculate Heart, Immaculata, Pa., Alumnae, Graduates and Pupils	3	233
Immaculate Heart, Scranton, Pa., Alumnae	1	78
Marie Reparatice, New York, N. Y., Working Girls.	1	32
Mercy, Merion, Pa., Alumnae and Teachers	2	181
Mercy, Milford, Conn., Ladies	1	160
Mercy, North Plainfield, N. J., Ladies	1	85
Notre Dame, Prairie Du Chien, Wis., Ladies	1	109
Sacramentines, Yonkers, N. Y., Ladies	1	12
Sacred Heart, Albany, N. Y., Teachers and Working Girls	1	98
Sacred Heart, Manhattanville, N. Y. C., Teachers and Sodality	1	88
Sacred Heart, University Ave., N. Y. C., Working Girls	1	100
Sacred Heart, Torresdale, Pa., Business Women	2	430
Sacred Heart of Mary, Tarrytown, N. Y., Teachers and others	1	120
St. Joseph, Chestnut Hill, Pa., Alumnae	2	113
Ursulines, New Rochelle, N. Y., Alumnae	1	70
Visitation, Catonsville, Md	1	126
Visitation, Richmond, Va., Alumnae	1	150
Berkshire Camp, Boys	1	76
Springfield, Mass., Teachers	1	65

	Retreats	*Retreatants*
To Priests, Secular	33	3,291
To Seminarians	2	386
To Religious Men	9	548
To Religious Women	182	16,630
To Laymen	70	1,786
To Secular Ladies and Pupils	48	4,797
Totals	**344**	**27,438**

SUMMER RETREATS

Given by Fathers of the Missouri Province, June 1 to October 1, 1919.

Diocesan Clergy

Boise City	1	43
Chicago	2	546
Columbus	2	55
Denver	1	100
Dubuque	1	235
Green Bay	2	200
Indianapolis	1	165
Kansas City	1	75
LaCrosse	2	181
Omaha	1	130
St. Louis	2	329
Sioux Falls	1	47

Religious Men

Fathers Cong. of Div. Word

Techny, Ill.	1	25

Christian Brothers

Chicago, Ill.	1	67

Christian Brothers

St. Paul, Minn.	2	106

Brothers of Mary

Dayton, O.	1	300

Seminarians: Ordinandi

Area (Chicago), Ill.	1	26
Columbus, O.	1	9
Milwaukee, Wis.	1	65

Religious Women

Benelictine

Cañon City, Colo.	1	44
Duluth, Minn.	1	112
Ludlow, Ky.	1	65
Nauvoo, Ill.	1	102

Blessed Sacrament

Columbus, O.	1	10
Navajo Reservation, Ariz.	1	15
Santa Fe, N. Mex.	1	17
Winnebago, Neb.	1	10

Charity B. V. M.

Boulder, Colo.	1	33
Chicago, Ill.	10	288
Council Bluffs, Ia.	1	62
Desmoines, Ia.	1	85
Dubuque, Ia.	3	445
Fort Dodge, Ia.	1	30
Kansas City, Mo.	1	45
Lyons, Ia.	1	89
Milwaukee, Wis.	2	40
Sioux City, Ia.	1	28
Wichita, Kan.	1	73

Charity of Cincinnati

Albuquerque, N. Mex.	1	26
Mt. St. Joseph, O.	2	555
Pueblo, Colo.	1	6
Santa Fe, N. Mex.	1	35
Trinidad, Colo.	2	69

Charity of Leavenworth

Denver, Colo.	3	145
Las Vegas, N. Mex.	1	12
Leavenworth, Kan.	1	85

Charity of Nazareth

Mt. Vernon, O.	1	28
Nazareth, Ky.	2	454
St. Vincent, Ky	1	100

Christian Charity

Chicago, Ill.	1	80
New Ulm, Minn.	1	23
Normandy, Mo.	1	50

Charity of St. Augustine

Lakewood, O.	3	189

Daughters of the Heart of Mary

Chicago, Ill.	1	21
Cleveland, O.	1	30
New York, N. Y.	1	43

Felician

Buffalo, N. Y.	1	300
Chicago, Ill.	1	55
Lodi, N. Y.	1	400
Milwaukee, Wis.	1	300

Franciscan

Alliance, Neb.	1	32
Buffalo, N. Y.	1	150
Chicopee, Mass.	1	65
La Crosse, Wis.	3	625
Longmont, Colo.	1	15
Milwaukee, Wis.	1	38
New Lexington, O.	1	43
O'Neill, Neb.	1	26
Rochester, Minn.	2	370
Shamokin, Pa.	1	37
St. Stephen's, Wyo.	1	12
Stella Niagara, N. Y.	1	24

Good Shepherd

Carthage, O.	1	54
Chicago, Ill.	4	123
Detroit, Mich.	2	75
Dubuque, Ia.	1	19
Indianapolis, Ind.	2	68
Los Angeles, Cal.	2	17
Milwaukee, Wis.	2	52
St. Louis, Mo.	4	189
Sioux City, Ia.	1	11

Holy Child Jesus

Chicago, Ill.	1	21
Cheyenne, Wyo.	1	22

Humility of Mary

Canton, O.	1	75
Villa Maria, Pa.	2	115

Ladies of Loretto

Chicago, Ill.	1	69
Sault Ste. Marie, Mich.	1	25

Little Company of Mary

Chicago, Ill.	1	20

Little Sisters of the Poor

Grand Rapids, Mich.	1	17

Loretto

Denver, Colo.	3	116
Highland Park, Ill.	1	37
Kansas City, Mo.	1	60
Las Cruces, N. Mex.	2	62
Montgomery, Ala.	1	12
St. John's, Ky.	1	50
St. Louis, Mo.	1	58
Webster Groves, Mo.	1	45

Mercy

Ann Arbor, Mich.	1	10
Aurora, Ill.	1	16
Cedar Rapids, Ia.	2	77
Chicago, Ill.	3	365
Cincinnati, O.	1	70
Clinton, Ia.	1	11
Denver, Colo.	1	45
Early, Ia.	1	17
Fort Dodge, Ia.	1	8
Grand Rapids, Mich.	2	263
Jackson, Mich.	1	10
Joplin, Mo.	1	40
Kansas City, Mo.	1	45
Milwaukee, Wis.	1	50
Omaha, Neb.	2	105
Ottawa, Ill.	1	60
St. Louis, Mo.	1	8
Sioux City, Ia.	1	23
Springfield, Mo.	1	20
Toledo, O.	1	30
Webster Groves, Mo.	1	45

Notre Dame

Cleveland, O.	2	395
Covington, Ky.	2	160
Toledo, O.	1	90

Notre Dame of Namur

Cincinnati, O.	2	255
Columbus, O.	1	50
Dayton, O.	1	67
Reading, O.	1	187

School SS. of Notre Dame

Mankato, Minn.	2	212
Prairie du Chien, Wis.	1	48
St. Louis, Mo.	2	292

Precious Blood

Columbus, O.	1	10
Maria Stein, O.	2	178
O'Fallon, Mo.	1	80

Presentation

Aberdeen, S. Dak.	1	94

Providence

St. Mary's-of-the-woods, Ind.	3	1125

Sacred Heart

Chicago, Ill.	1	30
Cincinnati, O.	1	40
Detroit, Mich.	1	30
Grosse Pointe, Mich.	1	45
Lake Forest, Ill.	1	60
Omaha, Neb.	1	50
St. Charles, Mo.	1	40
St. Joseph, Mo.	1	20
St. Louis, Mo.	2	103
Torresdale, Pa.	1	85

Missionary SS. of S. Heart

Chicago, Ill.	2	77
Denver, Colo.	1	33

Divine Saviour

Milwaukee, Wis.	1	35

St. Agnes

Fond du Lac, Wis.	2	334

Saint Joseph

Buffalo, N. Y.	1	145
Chicago, Ill.	1	16
Concordia, Kan.	2	320
Hancock, Mich.	1	49
Kalamazoo, Mich.	2	255
Kansas City, Mo.	1	84
La Grange, Ill.	1	97
Mt. Washington, O.	1	20
Port Arthur, Ont.	1	49
St. Louis, Mo.	1	170
Salina, Kan.	1	22
Stevens Point, Wis.	2	350
Tucson, Ariz.	1	30

Hospital SS. of St. Joseph

Chicago, Ill.	1	18

Servants of Mary

Cherokee, Ia.	1	75

Ursuline

Cleveland, O.	2	240
Decatur, Ill.	1	30
Louisville, Ky.	2	260
Owensboro, Ky.	1	180
Paola, Kan.	1	55
Sidney, Neb.	1	33
Tiffin, O.	1	41
Toledo, O.	1	40
York, Neb.	1	45
Youngstown, O.	2	175

Visitation

St. Louis, Mo.	1	70
St. Paul, Minn.	1	40
Springfield, Mo.	1	25

LAYMEN

Beulah Island, Wis.	1	122
Dubuque, Ia.	1	100
Hays, Kan.	1	17
Cleveland, Brooklyn Sta., O.	6	211
Prairie du Chien, Wis.	3	293
St. Mary's, Kan.	4	212
St. Louis, Mo.	2	108

LAYWOMEN

Children of Mary Sodality.	5	465
Convent Alumnae	9	933
Hosp. Nurses, etc.	18	2821
Public School Teachers	1	120
Inmates of G. Shep. C'vents	4	203

RECAPITULATION

	Retreats	*Retreatants*
To Diocesan Clergy and Seminarians	20	2,206
To Religious Communities of Men	5	498
To Religious Communities of Women	214	15,925
To Laymen	16	1,063
To Laywomen	37	4,542
Totals	292	24,234

SUMMER RETREATS

Given by the Fathers of the New Orleans Province from June 1 to Oct. 1, 1919.

DIOCESAN CLERGY

Lafayette, La.	1	40
Mobile, Ala.	1	64
Savannah, Ga.	1	25

RELIGIOUS MEN

Benedictines

St. Leo's, Fla.	1	31
Covington, La.	1	35
San Antonio, Fla.	1	12

Christian Brothers

Memphis, Tenn.	1	15
Covington, La.	1	21

Brothers of the Holy Cross

New Orleans, La.	1	20

Brothers of the Sacred Heart

Bay St. Louis	2	105

RELIGIOUS WOMEN

Sisters of the Blessed Sacrament

Nashville, Tenn.	1	10
Macon, Ga.	1	13

Benedictine Sisters

Covington, La.	1	30
Culman, Ala.	1	65

Srs. of the Holy Name of Jesus and Mary

Tampa, Fla.	1	12
Key West	1	21

Sisters of the Incarnate Word

Houston, Tex.	1	45
New Orleans, La.	1	40
Shreveport, La.	1	30

Little Srs. of the Poor

Mobile, Ala.	1	15
Nashville, Tenn.	1	12

Srs. of Incarnate Word and Blessed Sacrament

Victoria, Tex.	1	48
San Antonio, Tex.	1	250

Sisters of Mercy

Augusta, Ga.	1	12
Savannah, Ga.	1	32
Atlanta, Ga.	1	15
Macon, Ga.	1	28
Mobile, Ala.	1	50
Selma, Ala.	1	36
Nashville, Tenn.	1	64
Nashville, Tenn.	1	79
Vicksburg, Miss.	1	94

Dominican Sisters

Memphis, Tenn.	1	25
Nashville, Tenn.	1	5
Galveston, Tex.	1	93

Daughters of the Cross

Fairfield, La.	1	82

Missionary Srs. of the Sacred Heart.

New Orleans, La.	1	31

Sisters of Notre Dame

Chatawa, Miss.	1	50

Srs. of Perpetual Adoration

Pensacola, Fla.	1	15

Religious of the Sacred Heart

Grand Coteau	1	52
New Orleans, La.	1	37
Convent, La.	1	15

Ursulines

Dallas, Tex.	1	45
Galveston, Tex.	1	39
New Orleans, La.	1	54
Texarkana, Tex.	1	13
Bryan, Tex.	1	20
Columbia, S. C.	1	24
Greenville, S. C.	1	12

Good Shepherd Srs.

Dallas, Tex.	1	16
Memphis, Tenn.	1	19
Houston, Tex.	1	16
San Antonio, Tex.	1	23

Srs. of the Immaculate Conception

New Orleans, La.	1	25

Visitation Sisters

Mobile, Ala.	1	47

Srs. of Charity of Nazareth

Helena, Ark.	1	35
Pine Bluff, Ark.	1	30

LAYMEN

Spring Hill, Ala.	3	203
Grand Coteau, La.	1	50

SECULAR LADIES

Gulfport, Miss.	1	60
Memphis, Tenn.	1	50
Grand Coteau, La.	2	145
Convent, La.	2	160
New Orleans, La.	2	151
Houston, Tex.	1	16
Chatawa, Miss.	1	200

AGED, GIRLS, ETC.

Good Shepherd Convent

Memphis, Tenn. (Inmates)	209

Good Shepherd Convent

New Orleans, La. (Inmates).	150

Little Sisters of the Poor

Nashville, Tenn. (Inmates)	80

SUMMARY OF RETREATS

To Diocesan Clergy	129
To Religious Men	244
To Religious Women	1,800
To Laymen	193
To Secular Ladies	501
To Aged, Girls, etc	439
Total	3,406

SUMMER RETREATS

Given by the Fathers of the California Province, 1919.

SECULAR CLERGY

Great Falls, Mont.	1	36
Sacramento, Cal.	1	45
Spokane, Wash.	1	37

RELIGIOUS MEN

Brothers of Mary

Santa Clara, Cal.	1	36

Christian Brothers

Berkeley, Cal	1	75

LAYMEN AND STUDENTS

Santa Clara University		
Students	1	250
Laymen	5	193
Gonzaga Univ., Spokane		
Students	1	400
Laymen	1	40

RELIGIOUS WOMEN

Benedictines

Mt. Angel, Ore.	1	45

Carmelites

Los Angeles, Cal.	1	12

Charity B. V. M.

Butte, Mont.	1	38
San Francisco	2	44

Charity of Leavenworth

Deer Lodge, Mont.	1	39
Helena, Mont.	1	96

Charity of Nazareth, Ky.

Klamath Falls, Ore.	1	9

Charity of Perpetual Adoration

Colfax, Wash.	1	15

Dominicans

Anaheim, Cal.	2	50
Los Angeles, Cal.	1	28

Franciscans

Baker, Ore.	1	22
Havre, Mont.	1	11
Pendleton, Ore.	1	67
Spokane, Wash.	1	30
Tacoma, Wash.	1	20

Good Shepherd

Spokane	1	14

Helpers Holy Souls

San Francisco	1	16

Holy Child

Portland, Ore.	1	14

Holy Cross

Boise, Idaho	1	46
Woodland, Cal.	1	25

Holy Family

San Francisco	2	130

Holy Names

Oakland, Cal.	1	115
Seattle	1	52
Shorb, Cal.	1	85
Spokane	1	42

Humility of Mary

Great Falls, Mont.	1	16

Immaculate Heart

Los Angeles	2	102

Little Srs. Holy Family

Menlo Park, Cal.	1	20

Mercy

Grass Valley, Cal.	1	40
Los Angeles	2	70
Rio Vista, Cal.	1	32
Sacramento, Cal.	1	26
San Diego, Cal.	1	65
San Francisco	2	150

Missionary Srs. Sacred Heart

Los Angeles	1	23
Seattle	2	63

Notre Dame

San Francisco	1	45
San José	1	160
Santa Clara	1	120

Precious Blood

Portland, Ore.	1	25

Presentation

San Francisco	1	20

Providence

Cranbrook, B. C.	1	22
Missoula, Mont.	3	166
Oakland, Cal.	1	65
Seattle	1	35
Vancouver, B. C.	2	55
Vancouver, Wash.	2	220

Sacred Heart

Menlo Park, Cal.	1	85
Point Grey, B. C.	1	25
Seattle	1	18

St. Anne

Victoria, B. C.	1	58

St. Joseph

Lewiston, Idaho	1	26
Los Angeles	1	120
Oakland, Cal.	1	40
Slickpoo, Idaho	1	26

St. Joseph of Peace

Bellingham, Wash.	2	48
Rossland, B. C.	1	19

St. Mary

Beaverton, Ore.	2	115

Ursulines

Great Falls, Mont.	2	105
St. Ignatius, Mont.	1	15

Visitation

Tacoma	1	21

Visitation (Japanese)

Los Angeles	1	14

SECULAR LADIES AND PUPILS

Dominicans

Anaheim, Cal., Girls	1	220

Good Shepherd

Seattle, Girls	1	225
Spokane, Girls	1	40

Helpers Holy Souls

San Francisco, W'king girls	1	200

Holy Names

Los Angeles, Girls	1	130
Oakland, Ca., Alumnae	1	80
Pasadena, Ca., Girls	1	45
Portland, Ore., Girls	1	150
Seattle, Girls	1	150

Little Sisters Poor

Los Angeles, Old People	1	155

Mercy

Rio Vista, Cal., Girls	1	170
San Francisco, Girls	1	125

Missionary Srs. Sacred Heart

Seattle, Nurses	1	15

Notre Dame

San Francisco, Girls	1	250
San José, Ladies	1	140
Watsonville, Cal., Girls	1	125

Providence

Great Falls, Mont., Nurses	1	24
Walla Walla, Wash., Ladies	1	60
Walla Walla, Wash., Nurses	1	38
Walla Walla, Wash., Girls	1	100

Sacred Heart

Menlo Park, Cal., Girls	1	80
Point Grey, B. C., Ladies	1	35
Point Grey, B. C., Girls	1	100
San Francisco, Ladies	1	160
San Francisco, Teachers	1	100
San Francisco, Girls	1	80

Sacred Heart

Seattle, Ladies	1	105
Seattle, Teachers	1	50
Seattle, Girls	1	80

Ursulines

Great Falls, Mont., Girls	1	85

Visitation

Tacoma, Alumnae	1	30
County Hospital, San Francisco, Nurses	1	30
Newman Club, San José, Normal School Students	1	100

	Retreats	*Retreatants*
To Priests	3	118
To Religious Men	2	111
To Laymen and Students	8	1,183
To Religious Women	76	3,340
To Secular Ladies and Pupils	33	3,477
Totals	122	8,229

SUMMER RETREATS

Province of Canada from June 1 to October 1, 1919.

Secular Clergy

Lévis, Qué.	1	32
Regina, Sask.	1	62
Rimouski, Qué.	2	120
Sault-au-Récollect (private).	13	13

Seminarians

Sault-au-Récollect (private).	21	21
Trois-Rivières, Qué	1	28

Congregations of Priests

Clerics of St. Viateur

Joliette, Qué.	1	125
Rigaud, Qué.	1	80

Fathers of St. Edmond

Swanton, Vt.	1	13

Religious Men

Christian Brothers

Aurora, Ont.	3	126
Laval-des-Rapides, Qué.	1	250
Limoilu, Qué.	1	120
Montréal	2	365
Québec	1	150
Varennes, Qué.	1	43

Br. of Christ—Instruction

Laprairie, Qué.	2	149

Br. of St. Gabriel

Sault-au-Récollet, Qué.	2	179

Br. of the Sacred Heart

Arthabaskaville, Qué.	1	80
St. Hyacinthe, Qué.	1	206
Victoriaville, Qué.	1	200

Br. of St. Francis Regis

Vauvert, Qué.	1	20

Marist Brothers

Beauceville, Qué.	1	40

Religious Women

Sisters of Charity (Grey Nuns)

Manchester, N. H.	1	30
Québec	1	304
Rimouski, Qué.	1	68
Rochester, N. Y.	1	25

Sisters of Providence

Montréal	1	260

Daughters of Jesus

Dalhousie, N. B.	1	40
Trois-Rivières, Qué.	3	138

Daughters of Mary

Montréal	1	35
Spanish, Ont.	1	28

Sisters of the Good Shepherd

Laval-des-Rapides, Qué.	1	30
Montréal	1	42
Québec	2	408

Sisters of the Holy Names of Jesus and Mary

Hull, Qué.	1	35
Montréal	1	76
Winnipeg, Man.	1	109

Hospitaliers of St. Joseph

Chatham, N. B.	2	67

Sisters of St. Joseph

Brasher Falls, N.Y.	1	42
Chicoutimi, Qué.	1	30
Crookston, Minn.	1	45
Limoilou, Qué.	1	173
Lorette, Man.	1	6
Peterborough, Ont.	1	98
Québec	1	82

Sisters of Jesus and Mary

Fall River, Mass.	1	55
Manchester, N. H.	1	35
New York	1	28
Sillery, Qué.	1	75
Windsor, Ont.	1	91
Woonsocket, R. I.	1	50

Sisters of Loretto

Toronto, Ont.	1	60

Sisters of Mercy

Gabriels, N. Y.	1	36
Winnipeg, Man.	1	16

Sisters of the Presentation

Willow City, N. Dak.	1	18

Religious of the Sacred Heart

Sault-au-Récollet, Qué.	2	155

Sisters of Marie-Réparatrice

Montréal	1	76

Sisters of Ste. Anne

Lachine, Qué.	1	200
Montréal	1	80
St. Cuthbert, Qué.	1	15

Sisters of St. Mary of Namur

Vankleek Hill, Ont.	1	23

Ursulines

Edmonton, Alta.	1	12
Malone, N. Y.	1	13
Québec	1	90
Rimouski, Qué.	1	50
Roberval, Qué.	1	60
St. Ignace, Mich.	1	13

Sisters of Charity of St. Louis

Bienville, Qué.	1	85
Québec	1	24
St. Gédéon, Qué.	1	40

Sisters of the Holy Cross

Montréal	1	30
Saint-Laurent, Qué.	3	590

Sisters of the Assumption

Nicolet, Qué.	2	603

Sisters of the Immaculate Heart of Mary

Limoilu, Qué.	2	172
Québec	1	35

Sisters of the Precious Blood

St. Boniface, Man.	1	10

Sisters of the Immaculate Conception

Montréal	1	20

Laymen and Students		
Guelph, Ont. (private)....	12	12
Danville, Qué., Men.....	1	24
Montreal, Men	3	45
Montreal, Boys	2	3000
Rigaud, Qué., Men.....	2	96
Sainte-Anne de la Pocatière, Qué., Men.....	1	16
Ste-Marie de Beauce, Qué. Men	4	111
St-Norbert, Man., Men....	1	12
St.-Proper, Qué., Men.....	1	18
Sault-au-Récollet, Que. (private)	77	77
Terrebonne, Qué., Boys....	1	250
Trois-Rivères, Qué., Boys..	1	300
Villa Manrèse, Québec, (groups)	19	268
Villa St-Martin, Abord-à-Plouffe, Qué. (groups)...	16	519
Nicolet, Qué., Boys.....	1	300
Chicoutimi	5	150
Sudbury, Ont., Boys.....	1	140
Edmonton, Alta., boys.....	1	150
St. Boniface, Man. Boys...	1	300

Secular Ladies and Pupils		
Burlington, Vt., Ladies....	1	13
Joliette, Qué., Normal School	1	220
Montreal, Ladies	9	257
Nicolet, Qué., Pupils.....	1	300
Outremont, Qué., Ladies..	5	149
Outremont, Qué., pupils....	1	150
Québec, Ladies	5	135
Rimouski, Qué., Ladies....	3	53
Rivière-du-Loup, Qué.....	1	31
St.-Basile, Qué., pupils....	1	250
St-Boniface, Man., Ladies..	1	20
St-Césaire, Qué., Pupils....	1	150
St-Michel, Qué., Ladies....	1	30
St-Prosper, Qué., Ladies...	1	18
St-Pierre-Jolys, Man., Ladies	1	50
Ste-Scholastique, Qué., Ladies	2	53
Sherbrooke, Qué., Ladies..	1	17
Viauville, Qué., Pupils.....	1	300

SUMMARY OF RETREATS

..	*Retreats*	*Retreatants*
To Priests	4	240
To Seminarians	22	49
To Religious Men.....	20	2,133
To Laymen and Students.....	150	5,788
To Religious Women.....	64	5,031
To Secular Ladies and Pupils.....	37	2,196
Totals.....	311	15,437

Home News. *Blessed Anthony Baldinucci, a Protector Against Influenza.*—During his entire life Blessed Anthony Baldinucci, perhaps on account of his own bodily infirmities, received with greater love all those afflicted with illness. In the year 1709, Italy as well as other countries was visited by a direful epidemic, which from all appearances was the disease which we now call La Grippe. At this critical opportunity Blessed Anthony wrought a miracle of love. In the Jesuit College of Frascati, near Rome, which was his abode, all his brothers in religion and the seminarists who studied there were stricken, as were the servants, one alone excepted. Blessed Anthony was spared in a rather marvelous manner. He had returned to Frascati quite fatigued, after having spent himself on forty rural missions from northern to southern Italy. Hardly had he arrived home when he undertook the work of the prostrate servants, assumed the care of the sick inmates, and also visited all those who had been stricken by the epidemic throughout the city. And wonderful to relate, not a single one of those whom he had cared for died. From that time confidence in the help of Blessed Anthony increased in all. He was called continually day and night to assist and comfort all kinds of sick people. And as God already had frequently manifested the sanctity

of His servant through wonders, so likewise did He now, for there appeared cures which approached the miraculous.

When La Grippe broke out some decades ago many again had recourse to Blessed Anthony now seated gloriously on his throne in Heaven. Through his intercession many were preserved from the malady, or, if stricken, were cured. At the religious festivities arranged in the year 1917 in commemoration of the two-hundredth anniversary of the death of Blessed Anthony, he wrought several miracles.

To obtain assistance through the intercession of Blessed Anthony Baldinucci at the time of La Grippe, everyone can suitably use the following prayers for a triduum or novena.

Prayers.

1. O. Blessed Anthony, who whilst on earth during thy twenty years apostolic mission was a martyr of charity, and now seated on a throne in Heaven, full of love for those who beseech thee, comest to their assistance; O see how this fearful malady devastates this country and fills it with affliction; and remembering how once thou didst lend assistance in thy native country when it was visited by a like scourge, obtain for us now from Heaven comfort and protection.

Our Father, Hail Mary, Glory be to the Father.

2. O, Blessed Anthony, thou who in innocence of heart hast ever combined an heroic love of God and mankind, we humbly confess that our present affliction has been caused through open and secret sins whereby we have offended God. O, obtain for us a true repentance which will incite us to make reparation for all past mistakes through a strict observance of God's commandments in order that the grace which we implore may redound entirely to the greater glory of God.

Our Father, Hail Mary, Glory be to the Father.

3. O. Blessed Anthony, on our knees before thee, the administrator of heavenly favors in this vale of tears, we beseech thee give us in return a sign, that thou hast received us under thy special care. At the same time do thou commend us to the most Blessed Virgin Mary, the Refuge of Sinners, that under her care and protection we may safely traverse the way which yet lies between us and a blessed eternity. Amen.

Our Father, Hail Mary, Glory be to the Father.

Pray for us, O Blessed Anthony, that we may be made worthy of the promises of Christ.

Let us pray! O God, who for the salvation of so many souls, hast distinguished Blessed Anthony through his humility, self-denial, and burning charity, grant us through his

merits and supplications, that we may be free from inordinate desires and may love Thee in and above everything. Through Christ, Our Lord. Amen.

Academy in Honor of St. Catherine.—This year the Philosophers honored their patroness, Saint Catherine, by an academy with the following program.

Orchestra—"Praeludium" ..... *Jarnfeldt*
Poem—"A Message of Victory"
V. I. KENNALLY

Baritone Solo—"Awake" ..... *Pelissier*
E. F. FLAHERTY

"Materialistic Conception of History"
G. F. SMITH

Carmen
"Spiritus Sanctus Docebit Vos in Illa Hora"
J. J. MURPHY

Glee Club—"Glory of War"..... *Thayer*
Glee Club—"God be With Our Boys Tonight"...*Sanderson*

"Lear and His Daughters"
H. L. IRWIN

Violin-Piano
a. "Romance" Op. 2..... *Wieniawski*
b. "La Precieuse" ..... *Couperin-Kreisler*
Violin—R. A. BOUDREAU Piano—J. J. GILLERAN

"The Character of George Eliot"
H. L. IRWIN

Orchestra—"Mikado" ..... *Sullivan*

Fall Disputations.—The regular fall disputations gave way to the public defense by Father Herzog, "De Divinitate Christi." An account of this defense is found on page 23 of the present number of the LETTERS.

Winter Disputations.—Because of the sickness at Woodstock during the influenza epidemic, the Winter Disputations in theology and philosophy were again dropped this year.

Ministeria Spiritualia Prov. Maryland.—Neo Eboracensis, a die I Jul. 1918 ad diem I Jul. 1919

DOMICILIA	Baptizati	Conversi	Confess.	Commun.	Matrim. benedic.	Matrim. revalid.	Extrem. Unction.	Catecheses	Parati-ad Iam Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Stud.	Exerc. Spir. priv.	Mission (quot hebd.)	Novenæ	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Fœdus SS. Cordis	Pueri in schol. paroch.	Puell. in-schol. paroch.	Schol. Domin.
Baltimore	38	19	62,771	67,750	38	5	83	149	49	6	332	151	...	14	7	...	...	7	5	512	359	692	6	985	600	.....	.....	90
Boston, College	11	4	45,684	19,500	3	...	11	.....	.....	.....	376	210	3	16	10	...	2	1	2	15	.....	.....	2	625	650	.....	.....	.....
" High School and Church	560	65	141,394	190,900	6	79	4,355	215	70	73	906	255	2	14	16	...	4	6	11	537	10	708	11	4,380	16,350	.....	.....	460
" St. Mary's	44	8	88,761	78,800	16	...	230	142	189	226	336	92	...	2	...	4	...	19	4	977	78	187	9	1,125	451	328	356	450
" Holy Trinity	83	7	30,500	37,600	34	1	76	350	81	.....	227	65	...	...	1	...	...	2	1	70	11	420	5	1,815	1,028	201	225	350
Bowie	134	10	11,150	8,500	13	2	34	180	165	181	202	23	...	...	...	...	4	3	1	.....	.....	144	4	180	150	.....	.....	200
Brooklyn	48	2	50,000	90,000	8	2	74	54	51	1	700	132	...	6	2	2	1	4	2	50	25	651	8	470	3,900	.....	.....	270
Buffalo, Canisius College	26	7	23,385	105,450	.....	2	563	10	32	.....	285	136	...	12	10	...	1	...	5	509	18	34	2	700	90	.....	.....	.....
" Canisius High School and Church	50	18	112,398	70,112	14	1	177	285	160	74	250	268	...	10	1	...	2	1	6	185	10	309	8	610	3,200	157	173	350
" St. Ann's	208	13	75,593	156,300	76	4	274	1,181	240	550	248	139	...	8	...	1	2	1	1	237	3	1,899	6	2,860	2,000	612	621	35
Chaptico	166	2	15,350	21,000	27	2	97	71	204	.....	204	178	...	...	...	...	...	1	2	.....	.....	198	8	345	550	.....	.....	374
Georgetown, College	46	21	27,200	110,785	5	4	127	69	16	5	371	114	6	9	2	2	...	2	2	791	.....	215	6	448	300	.....	.....	.....
" Holy Trinity	158	2	19,970	29,285	28	2	47	128	82	.....	172	53	...	...	...	...	...	2	1	31	.....	220	3	404	2,000	257	207	100
Jamaica Mission	1,598	164	87,896	223,081	84	5	792	908	289	.....	1,190	435	...	6	1	...	6	8	2	228	199	1,424	20	2,002	4,631	1,450	1,890	1,365
Jersey City	150	42	77,750	116,700	70	4	617	775	145	138	295	78	...	5	...	...	...	3	1	70	.....	.....	3	2,150	2,000	335	340	900
Keyser Island	3	2	2,953	200	.....	...	6	.....	.....	.....	.....	.....	...	...	...	...	...	...	...	.....	.....	10	...	.....	.....	.....	.....	.....
Leonardtown	76	4	34,602	50,151	28	2	67	244	110	.....	371	170	...	2	3	...	6	2	...	74	.....	775	10	620	1,094	.....	.....	425
Missionaries	.....	65	144,234	318,300	.....	72	200	660	174	321	268	955	15	23	8	8	114	1	5	25	15	.....	...	.....	.....	.....	.....	.....
New York, St. Francis Xavier's*	252	137	153,697	277,412	98	6	2,771	331	253	282	208	688	6	17	...	...	3	9	21	1,088	13	1,099	10	3,543	4,730	513	498	401
" Fordham	4	1	37,257	95,300	4	1	71	207	26	.....	455	165	...	21	..	12	11	...	7	48	52	62	3	125	870	.....	.....	.....
" St. Ignatius Loyola's†	541	56	157,500	302,187	120	10	2,109	140	416	362	746	129	5	8	2	...	...	7	4	260	191	966	3	2,073	700	620	630	150
" Church of the Nativity	434	6	55,055	66,706	103	2	281	224	498	618	320	122	...	...	...	...	...	7	3	75	6	875	6	1,850	1,200	254	244	1,200
" Kohlmann Hall	2	1	6,905	13,875	1	...	2	69	26	.....	152	92	10	8	9	‡39	9	...	8	2	3	.....	...	.....	.....	.....	.....	.....
" "America"	5	2	8,007	18,270	2	...	10	35	.....	12	143	74	...	9	11	...	...	...	12	45	.....	.....	...	.....	.....	.....	.....	.....
Philadelphia, Gesu	269	41	191,203	360,606	93	13	697	434	184	27	727	158	...	10	10	...	1	5	5	2,080	162	1,886	15	3,085	5,000	530	520	1,120
" St. Joseph's	90	48	48,373	55,680	24	8	51	124	65	8	275	108	...	2	...	1	...	6	...	121	.....	234	2	202	1,500	116	169	98
Poughkeepsie, St. Andrew's	296	36	58,188	89,042	.....	...	1,206	197	70	58	602	131	4	7	7	24	56	3	7	1,242	199	1,452	2	200	300	.....	.....	20
Ridge	112	9	9,000	10,300	31	...	96	155	175	.....	210	170	...	...	...	...	...	1	1	2	.....	105	2	80	600	139	129	405
St. Thomas'	112	9	7,455	7,685	19	5	79	19	17	226	206	5	...	...	...	...	...	...	...	.....	.....	245	2	50	580	.....	.....	639
Washington	256	33	81,430	170,000	144	11	287	275	161	.....	633	81	...	4	3	...	...	11	3	195	6	877	5	1,742	6,000	410	547	155
Woodstock	56	39	47,201	131,685	8	1	416	27	42	3	698	198	6	30	23	...	...	3	5	195	6	232	4	240	287	.....	.....	120
Worcester	2	...	46,311	46,942	....	...	3	.....	.....	.....	. 150	110	...	12	1	...	...	...	...	3	3	57	2	300	300	.....	.....	.....
Yonkers	.....	...	5,368	20,700	1	...	1	45	.....	.....	93	62	...	2	2	6	...	...	6	15	.....	16	...	.....	.....	.....	.....	.....
Summa	5,380	873	1,964,541	3,293,054	1,098	244	15,910	7,703	3,990	3,172	12,358	5,747	57	247	129	99	222	115	133	6,682	1,369	15,992	167	33,209	61,261	5,922	6,449	9,677

* Including Randall's Island and Ward's Island.
† Including Blackwell's Island.
‡ Including 34 Laymen.